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OUR letters from all parts of Turkey allude continually to the great work that is being done in behalf of Armenian orphans, for whose support funds are sent both from Continental Europe and America, especially through the National Armenian Relief Committee, of which Rev. **Armenian Orphans.** George P. Knapp, now of Barre, Mass., is the secretary. Our missionaries are finding much encouragement in the training of these orphans, who are most responsive to the tokens of affection shown them. A German lady now in Turkey, in writing to her friends, says: "People in Germany have no idea of the life these poor children often lead before they find entrance into the orphanages, being either fatherless and motherless, or being driven away by the merciless stepfather." She describes two of these orphans, a brother and sister, who for many months had no care whatever and had lived by begging. Referring to their ragged and dirty condition the German lady says: "What is that in comparison with the condition of their poor hearts, longing for love and knowing nothing but coldness, harshness, and lovelessness? When I tried to caress them on their hair and cheeks, they cried out and shrank away in fear because they thought I meant to strike them. They knew nothing else. But it is something glorious to behold how here with us, under the influence of love and warmth, the dull, indifferent expression of their faces has changed to that of friendliness and animation. The Lord be praised. He gives us much that is delightful here."

THE proposal which Mr. Edward F. Cragin, of New York, has sent to a limited number of the subscribers of the *Missionary Herald*, that they each contribute \$25 to constitute a fund, the annual income of which shall pay for their own copies in perpetuity, the balance to be used for the promotion of the interests of the magazine, has been responded to quite favorably. The President, Vice-President, and other officials of the Board, and a large number of our best friends, both men and women, have approved of the plan and have forwarded the amount named to the Treasurer of the Board. This is a welcome aid to our magazine and serves to give it better standing in the advertising community. Mr. Cragin, as we understand, has addressed his letter to a comparatively small portion of our subscribers, but we should be glad to have those who have not received it join in thus making a permanent subscription for themselves and in increasing the *Missionary Herald* Fund.

ON Sunday, June 11, a notable service was held in the Central Union Church of Honolulu. It was a service in behalf of the Hawaiian Evangelical Association, and was presided over by Rev. Dr. Hiram Bingham. After a sermon by Dr. S. E. Bishop and an address by Dr. Bingham, concerning what the Hawaiian Association, in connection with the American Board, had done for the evangelization of Micronesia, a company of Gilbert Island scholars from a neighboring Hawaiian plantation, dressed in native costumes, presented the work accomplished in their behalf by missionaries, American and Hawaiian, asking for still further aid for their people. In closing the services Dr. Bingham, in behalf of the Hawaiian Association, presented the needs not only of Micronesia but of that great island of the Philippines, Mindanao. Mindanao is about five times the size of Massachusetts, has a population of one million, and there is not a single Protestant missionary within its borders. The Hawaiian Association deems this a fitting field for labor for the Hawaiian churches, and at this service the Central Union Church was asked for an expression of its judgment on the proposed movement. This expression was not to be by vote, yes or no, but by gifts of money or pledges. The response was certainly remarkable, the offertory amounting to \$10,459. This looks like business, and gives striking evidence of the missionary zeal of the Christian people of Honolulu.

THE hosts of Christian Endeavor have gathered at Detroit with increasing numbers and enthusiasm. The report for the year is of nearly 2,000 societies added, with over 100,000 new members, so that the present membership amounts to over three and a quarter millions. But better than all increase in numbers is the manifest growth of spiritual life within the organization. We are specially interested in the development of the "Tenth Legion" and the interest shown in the "Quiet Hour." The source of strength for the Christian Endeavor movement must be the communion of its members with the Divine Master and the consecration of their possessions as well as themselves to his work. It is manifest that these two movements within the society give great promise, and will serve to keep its members from what is always a peril, the awakening of emotions for which there is no proper vent in practical activities. Dr. Clark, in his annual address, made a new suggestion that will doubtless lead the young people to take upon themselves more fully their responsibilities in behalf of the Kingdom of God. He has asked the young people who cannot enter personally upon missionary work away from their homes to pledge themselves "to make money for God," and to take it as a definite part of their work of evangelizing the world that they use their business faculties for gaining the means for the propagation of the gospel. Would it not be a grand thing for the churches and the world if thousands and tens of thousands of Christians should join together in the pledge which Dr. Clark suggests: "Trusting the Lord Jesus Christ for strength I will make money for him. I will, at the first possible moment, support, through my own denominational board, one or more workers for Christ on the home or foreign field."

**The Central Union Church
of Honolulu.**

**The Christian
Endeavor.**

WE are anxious to make this paragraph on the financial situation of the Board a rally cry for the closing week of the fiscal year, which ends on August 31st. The needs of the Board may be indicated in the figures which follow for June and for the ten months of the year :

	June, 1898.	June, 1899.
Donations	\$42,892.64	\$50,646.53
Donations for the debt	1,063.00	150.00
Legacies	7,845.19	14,171.05
	<hr/> \$51,800.83	<hr/> \$64,967.58
	10 mos., 1898.	10 mos., 1899.
Donations	\$346,662.18	\$386,933.00
Donations for the debt	24,856.98	1,251.68
Legacies	135,595.37	78,232.03
	<hr/> \$507,114.53	<hr/> \$466,416.71

Increase in donations for ten months, \$40,270.82; decrease for the debt, \$23,605.30; decrease in legacies, \$57,363.34; net decrease, \$40,697.82.

We here report the happy feature of gain in donations from the living. We note also the loss in the legacy account. These facts recall our hopes and fears. We urgently invite all the churches to send in all gifts which are properly due at this time, and to see to it that they reach the treasurer promptly. Several of the corporate and honorary members have made special efforts in our behalf during the past month. The friends and members of the Board are a vast host of able and influential Congregational Christians. It is only necessary that each one make it a personal matter to see to it that the Board closes its year with all obligations met. One of our corporate members writes: "If every one will give as much as I have given, your treasury will have 350 times \$500, or \$175,000." Will you not make this a matter of personal care and effort?

THE annual report from the mission in Austria is full of encouragement, showing that, although there is but a single missionary family on the ground, there have been received to the thirteen churches on confession of faith the past year no less than 125 persons, so that the present membership is 968. The contributions of the people have amounted to \$3,303, and work is maintained in fifty outstations, including the suburbs of Prague. Among the reports from these outstations that from Husinetz, the birthplace of Huss, is specially interesting. The mission chapel stands just back of the house where Huss was born and in the midst of the garden where he played when a boy. Many Catholics visit Husinetz and have high regard for the memory of Huss. Dr. Clark reports that "sometimes from one to two hundred such pilgrims enter our chapel and listen to the truth 'as Huss used to preach it.'" Dr. E. A. Adams, formerly connected with this mission, but now laboring for the Bohemians of Chicago, refers in a brief article on another page to some of the results of the mission which he has recently revisited.

The Austrian Mission.

AMHERST COLLEGE has honored itself in honoring, by a special service at its recent Commencement, Rev. Dr. Elias Riggs, of Constantinople, the oldest alumnus of the institution, who graduated just seventy years ago. A little less than five months after the organization of the American Board at Bradford, June 29, 1810, Elias Riggs was born at New Providence, N. J. His predilection for linguistic studies was shown very early, for he was studying Greek and Latin when



ELIAS RIGGS, D. D., LL. D.

nine years of age, and Hebrew when he was thirteen. Entering Amherst College in 1825, before he was fifteen years old, he graduated before he was nineteen. After three years in Andover Theological Seminary he received at once, in 1832, appointment as a missionary of the American Board, and his twenty-second birthday was passed while crossing the Atlantic, on his way, first to Malta and then to Greece. During his long and laborious life he has wrought principally for four distinct races, the Greeks, Armenians, Bulgarians, and the Turks. We will not venture to enumerate the languages which he has at command. It is a

common remark among the missionaries that Dr. Riggs can learn a language about as readily as most men can learn a tune. The three works which will remain as his special monument are the translations of the Bible into Armenian and Bulgarian and Turkish, in which he bore a principal part. His numerous grammars, commentaries, and hymn books, and other productions bearing upon missionary work, need not be catalogued here. In ordinary cases it seems a great achievement for an individual to translate the whole Bible from the original Hebrew and Greek into one language, but three standard versions of the Holy Scriptures, in as many widely spoken languages, bear the impress of the scholarly ability of Dr. Riggs.

Though lacking but one year of being fourscore and ten Dr. Riggs still

lives and is diligently at work. Having finished last year his Bible commentary in Bulgarian, in three volumes, he set himself at work to prepare some portions of the Scriptures in Armenian and Turkish for the blind, using embossed characters. Now that this work has been completed he has commenced the third revision of the Bulgarian Bible. So far as is known Dr. Riggs is the oldest living missionary in service, having labored in the cause of missions in connection with the American Board for sixty-seven years. It may be mentioned here, as an illustration of the exceeding modesty of this eminent man, that it was with the utmost difficulty he was persuaded to sit for the photograph from which the accompanying engraving was made. Honored and dearly beloved by his associates and by the peoples for whom he has toiled, we do most reverently and thankfully glorify the grace of God in him, both in making him what he has been and in sparing him so long in the service.

THE Sixteenth Annual Meeting of the International Missionary Union, held at Clifton Springs, June 14-20, was regarded by those who have been longest in attendance as the best in its history. There were present 133 missionaries, representing nineteen countries and thirteen societies. Dr. Whitney, of Foochow, in writing of the meetings, says: "The sessions were all well attended and some were over-crowded, many coming from the neighboring towns to attend special services. The spirit of the meeting was excellent throughout. Special emphasis was put upon the devotional services, which were marked with the Spirit's presence and a deepening effect. The consecration meeting on Sunday morning, led by Dr. Foster, was searching and deeply spiritual. The sermon, by Bishop C. C. Renick, on 'The Science of Missions,' was powerful, and the Farewell Meeting for the twenty-nine outgoing missionaries present, was thought by many to have been the best that had yet been held. Resolutions were passed on 'Coöperation,' 'The Liquor Traffic in Missionary Fields,' and 'The Peace Conference at the Hague.' The International Missionary Union is unique among organizations, holding an important place in the missionary operations of the world, and its value is being increasingly appreciated."

REV. O. H. GULICK, writing from Honolulu, June 23. reports some interesting facts concerning two brothers, Joe and Lui Castino, natives of Guam, who for the past thirty years have resided more or less in Honolulu. These brothers speak Spanish and also colloquial English, having served on whale ships and in the Hawaiian Islands. One of them has been for years a valued member of the Central Union Church of Honolulu and the other is a worker in the Salvation Army. The elder left three months since for Guam, and the younger, with his Hawaiian wife and well-educated daughter, was soon to leave to join his brother. Both of these men have the confidence of the whole Christian community in the Hawaiian Islands, and will be worthy representatives as well as preachers of the gospel to their countrymen on Guam. It seems a most marked Providence which has provided these men for such a time as this.

**The International
Missionary Union.**

**Laborers for
Guam.**

CHEERING news is coming concerning the English Church Mission in Uganda. On last Christmas Day the church at Ngogwe was crowded and there were 195 communicants. A monthly paper is now circulated in Uganda, consisting of a typewritten sheet of paper. **Progress in Central Africa.** Bishop Tucker reports that since May, 1898, he has confirmed 2,221 candidates, and news has now come that in February last he baptized the young king of Unyoro and the Queen Sister. The king is a son of Kabarega, who has just been captured with Mwanga. Two other daughters of Kabarega are applicants for baptism, and also a leading chieftain. The capture of these two kings has removed the obstacles in the way of the peaceful advance of missionaries, who are now hoping to move northward and commence work among the Makraka, a tribe that General Gordon, as long ago as 1878, urged the Church Missionary Society to evangelize. These Makraka are sometimes called Niam-Niams, and are described as a people of unusual vigor and enterprise, of whom Schweinfurth said, "Whole regiments could be formed amongst them in a few days by any decent man." The Church Missionary Society is hoping to make them soldiers of the Cross. That society had just dispatched a party of six men and six women as reinforcements to their mission in the heart of Africa. It is pleasant to notice that the railway from the coast to Uganda has now reached three hundred miles inland.

SOME extracts from the Annual Report of the Madura Mission are given on another page, but the record of medical work is not included. The two hospitals in Madura City, under the care of Dr. Van Allen and **Medical Work.** Dr. Harriet Parker, respectively, are doing a most extensive work. Aside from the in-patients the number of out-patients connected with the men's department has been 36,257, and in the woman's department 16,092. At the Dindigul dispensary, under the care of Dr. Chester, there were 12,149 new cases. These patients came from no less than 721 different villages, and among the patients were 73 Europeans, 105 Eurasians, 3,636 native Christians, 1,282 Mohammedans, and 7,053 Hindus. These facts are quickly stated, but they show what a wide-reaching work has been carried on, and that a multitude of souls have been reached by Christian truth while their bodily ills were being cared for.

AN illustration of the annoyances under which our missionaries and the native Christians in Turkey suffer is seen in the fact that in one city a young student was arrested and the whole community was thrown into **Suspicious Officials.** consternation because of a certain alleged treasonable utterance found in a letter addressed to the young man. It seems that the treasonable utterance was a suggestion to this student that when he came to join the theological class "he should bring with him a number of eggs." Just what this casual remark meant, it might puzzle any one to know. But one thing was certain to the authorities, that it covered some dark plot against the peace of the state, and so not only the student but a score of other persons were arrested and some of them imprisoned. It is not easy to appreciate the strain under which men must live where the most innocent remarks are liable to such perversion.

THERE lies before us a large sheet of rice paper, ten by thirty inches, covered with Chinese characters, giving a report, in tabular form, of Pastor Ieu, of Shaowu, in our Foochow Mission. It will be remembered that there is just at present no foreign missionary in this large district, and Pastor Ieu, on returning from the annual meeting at Foochow, visited nearly all the stations of the Shaowu field. The report seems to us most extraordinary. There is given on this table the names of forty-four cities, towns, and villages, in ten different counties of the district, with the number of church members and also the number of "learners" in each place. In twenty-one of these places there

**Seven Thousand
Learners.**



THE NATIVE PREACHERS OF SHAOWU.

are church members, the total number being 467, while in all the forty-four places there are registered a total of 6,966 "learners." On this recent visit through the district no less than sixty persons were received into church membership. In forwarding this report Mr. Beard says: "I wish the Master's followers in America could see this sheet, and realize what is to be the meaning of 7,000 persons willing to learn the gospel truth, while there has not been one foreign teacher among them for nearly two years." It is a sad fact that nothing is now being done in this interior station to train the men who are needed as leaders for these waiting thousands. We are glad to give a photo-engraving of the native preachers who are caring to the best of their ability and so successfully for the Shaowu district. Pastor Ieu, who sends this report, sits in the middle row, the second one from the readers' left.

WE have had the privilege, through the courtesy of the Navy Department at Washington, of examining the reports of naval officers who have lately visited the island of Guam and who have recorded somewhat fully their observations of the place and the people. Guam is the southernmost of the Ladrone group, having a fair tableland running along the west shore line, back of which is a range of mountains of moderate height. The soil is fertile and in some sections very rich. The native products of the island are not varied, but the fruits and vegetables of other lands, when introduced, thrive well. The population is estimated by Lieutenant Cottman as about 7,000, though no reliable statistics can be obtained. Nearly all the people are of mixed blood. Foreigners are very few, among them four Spanish priests, besides former employees of the Spanish government. The people are characterized as indolent and contented, being able to obtain necessary food with little labor. They are lax in their morals and greatly addicted, both men and women, to the use of La Tuba, or cocoanut whiskey. They are all nominally Roman Catholics, but the men pay little attention to their church. Leprosy exists, and indications are seen everywhere that the disease which so commonly follows laxity of morals is widely prevalent. One officer states that "the priests are the moral lepers of the place, and are a great drawback and detriment." All the reports unite in affirming that the climate, though tropical, is excellent and that the island might be made a delightful place of residence if proper means were used for its renovation.

BISHOP TUGWELL, of the English Church Missionary Society at Lagos, West Africa, in a letter to the *London Times*, reports that enormous quantities of gin, rum, and brandy are pouring into British West Africa through Lagos, Akassa, Bonny, and other ports. He affirms that within a few days of the time of his writing thousands of cases of intoxicants had been stocked on the wharves of the merchants. Drinking habits are being formed, not only among the heathen and Mohammedans, but among the better classes. Seventy-five per cent of the deaths amongst Europeans are attributed to their drinking habits. While some of the British officials seem to oppose the traffic, they do it ineffectually. An enormous revenue is derived from the traffic, but the moral degradation is still more enormous. The bishop says: "It is a shameful and horrible hypocrisy to boast of our imperial greatness and suffer such evils to go unchecked." In an appeal to Christian Englishmen to take some prompt and definite action in the matter, he calls for the prohibition of the importation of spirits in districts where the trade has not yet been introduced, and that in other districts the duty on the imports shall be raised so that the price shall become practically prohibitive. That this letter of Bishop Tugwell's in the *Times* has greatly aroused the British traders in Lagos is evidenced by the fact that they have brought an action for libel against him on his return to Africa. The committee of the Church Missionary Society has hastened to assure the bishop of their sympathy and of their readiness to accept the pecuniary responsibility for his defense. Possibly the stir thus made will serve to arouse a proper public sentiment for the suppression of the evil.

REPORTS are coming from a great variety of sources concerning the turning of many Roman Catholic priests in France from the old church.

Light in France. Rev. Hugh Price Hughes, at a recent meeting in London, referring to this matter, says: "What I sincerely believe to be the greatest religious movement in France since the sixteenth century is now spreading in all directions." It is no light matter for a Romish priest in France thus to change his faith. His temporal support is gone, and there seems to be nothing to which he can turn his hand. The preparation needed to make him a preacher of evangelical truth will require time, during which, in some way, he must be supported. A home has been established at Sevres for those who are termed the *Evades*, or the escaped ones, who have left the Roman Catholic Church and are either pronounced evangelicals or are looking for light. The dissatisfaction on the part of multitudes of French with the old church is widespread and profound.

The Temper of the Chinese. AMONG the Notes from the Wide Field will be found reference to a new decree of the Dowager Empress of China, enjoining upon her people the spirit of toleration toward Christians. We must not build too many hopes on these decrees. "She doth protest too much." While there are doubtless men of liberal spirit in authority in many provinces, who have no special antipathy to foreigners, and who would deal justly if not kindly, we must keep in mind the fact that the great mass of the officials would gladly see every foreigner driven from the country. Missionaries will have pleasant things said to their faces, but must expect opposition wherever the officials dare to manifest it.

In Season and Out of Season. MISSIONARIES, native and foreign, must, as good fishers of men, draw the net whenever they can catch anything. Mr. Ewing, of Peking, reports that recently, after the chapel keeper and others at the chapel had gone to sleep, there came a knock at the door and on opening it two men appeared, one a native of Shantung province and the other from Shansi. These men came as inquirers, knowing something of Christianity and wishing to know more. They remained in conversation with Christians at the chapel till one o'clock in the morning.

Germany Hesitates. It seems that the German Reichstag is not so eager to obtain the Caroline Islands as is the Kaiser. The bill for the ratification of the treaty of purchase from Spain has been set aside, for the present, at least, and its fate is uncertain. It is not strange that the German people demur about paying an enormous price for possessions of such little commercial value.

The Congo Railway. THE railroad on the Congo, from tide water at Matadi to Stanley Pool, is proving a great boon to missionaries and travelers. The old journey by carriers consumed three weeks, besides a vast amount of nerve and patience. It can now be accomplished in two days of daylight; but Mr. Harvey, of the Baptist Mission, reports that the saving in expense is not so great as one could wish, since the fare for the 230 miles is \$100, besides ten cents a pound for all baggage over two hundred weight. One would not travel more than is necessary where the rate is forty-three cents a mile.

KOBE COLLEGE FOR GIRLS, KOBE, JAPAN.

BY SECRETARY JAMES L. BARTON, D. D.

IN 1886 Professor Toyama, of the Imperial University at Tokyo, Japan, said, "Lessons in reading, writing, and elementary science, and polite accomplishments, constitute but a fraction of what is required [to complete the education of Japanese girls]. Nothing short of close contact and association with English and American women can accomplish a radical reform in the character of Japanese women. Japan's best help lies in Christian missionaries." As Professor Toyama is not a Christian himself, his words are significant. But he expressed only what the Christian women in America



GATE, LODGE, AND MUSIC BUILDING, KOBE COLLEGE.

had known to be true years before the date of this utterance. It is well understood that the women, neither of Japan nor of any other country, can be properly educated simply by imparting instruction in the arts, sciences, and letters, but that true education in that which is highest and best comes through personal and living contact with a personal teacher, from whom new impulses and inspirations are obtained.

While the Japanese have been measurably ready to provide educational facilities for their sons, they are slow indeed to realize the equal need of providing for the education of their daughters.

BEGINNINGS. — In 1873 both the Woman's Board of Boston and of the Interior inaugurated work for the women of the Japanese Empire. Miss Talcott and Miss Dudley together selected Kobe as the field of their labors for their Japanese sisters. In November of that year a small day school was opened which soon had seventeen pupils, five of whom were married with ages ranging from eight to thirty years. The studies were of the simplest character. The most sanguine could not have imagined that in less than eighteen years from that time, from this small and humble beginning in a hired house, in a manner almost unparalleled in the history of mission work, there would come forth a finely equipped institution of full college grade for the education of Japan's brightest daughters.

BUILDINGS. — In 1874 the school was removed to better quarters, and



GYMNASTIC CLASS AND ENTRANCE TO SCIENCE HALL.

before the close of that year the Woman's Board of Missions of the Interior undertook the erection of a building which should be the genuine home of the teachers and thirty pupils. The Japanese themselves contributed \$800 for this home building, and the Woman's Board of the Pacific gave \$500 toward it. The site selected was about a quarter of a mile from the town, on rising ground and overlooking the picturesque city below it and the beautiful bay beyond. The location is ideal, with the wooded hills behind as a background and as a place of récréation for the students. The college is no longer out of the city, for it has already become surrounded by some of the best residences of modern Kobe. The city itself has greatly increased in size and importance since this work was begun. It is now one of the principal ports of the empire.

So rapidly was prejudice against Christianity and foreign teachers overcome, that within two years the building erected was inadequate for the needs



KOBE COLLEGE CLASSES OF 1897, WITH TEACHERS.

of the school. In 1878 another new building for both teachers and pupils was dedicated, and yet five years later there were sixty boarders with scarcely room enough for fifty. In 1884 other accommodations were provided. Again,

in 1887, the Japanese came forward and furnished the entire amount needed for a new dormitory. Other new buildings have been erected from time to time, among which are two well-equipped halls, one devoted exclusively to science and the other to music. Last of all, in 1897, with funds contributed entirely by the alumnae and Japanese friends of the school, still another building was added which is used for instruction in domestic duties and practical accomplishments. This is the only girls' college in Japan with a large building thoroughly equipped and devoted to scientific instruction, and with another to musical training.

COURSE OF STUDY.—The course of instruction has kept pace with the growth of the plant and the increase in the number of the pupils. Long after 1882 there were always classes beginning the Japanese primer. These primary studies were gradually dropped until in 1890 girls were received by examination after they had completed the higher primary course in the public schools. There were then but few pupils under fourteen years of age, and some collegiate work was done. A post-graduate course had been provided for advanced pupils. That year, at the request of Japanese Christians, and under the conviction that the interest of the cause of Christ in the empire required it, the Japan Mission of the American Board voted to raise the school to the grade of a college. The course has been developed by Miss Searle and Miss E. M. Brown and their able and devoted colleagues, until now the college offers two distinct courses of study, the academic and collegiate, while the latter is divided into scientific and literary. The academic course is five years and the collegiate three years. The Bible is taught daily in all courses.

THE GRADUATES.—The students have come mostly from non-Christian families, and the records of the graduates reveal the marvelous fact that none have completed the course who have not given evidence of a change of heart. The responsibility which rests upon the women of Japan for its Christianization has been so impressed upon the pupils that they have accepted Christian service as a personal duty and privilege. There is hardly a living graduate who has not entered upon Christian service either as a teacher or the wife of a Christian worker, or in some other sphere no less effective. The aim has been to educate the heart as well the head, to develop strong Christian characters as well as strong intellects. Graduates from the college have opened schools for girls in several of the important cities of that country, thus extending the influence of the instruction and training of the college. The college is proud of its alumnae and the Christian work they are doing.

A REACTION.—Some seven or eight years ago there began a reaction against foreign influence in the educational institutions of Japan, and Kobe College has felt the force of this tide. For six years the classes were small. The missionaries in charge held firmly to the original plan and purpose of the school, retaining the control of the institution and maintaining it as a Christian college. The tide is now turning again, and the pupils are coming in in large number. It is also interesting to note that girls from more wealthy families, who gladly pay all expenses, are seeking the privileges which

this Christian college offers. The four American and nine Japanese teachers have before them opportunities for reaching that new and important empire in a manner which cannot fail to put the stamp of Christianity upon the homes of the land. The Buddhists in Japan are doing little for the education of girls. If the daughters of this generation in that country are to be educated, Christians must do it.

NEEDS.—The control and management of the college are in the hands of the mission. The Woman's Board of the Interior at Chicago has supported the institution from the first. There is need of funds for a permanent endowment, for teacherships and a few scholarships for poor but worthy pupils. These funds would be invested in this country by the Prudential Committee of the American Board or by the Woman's Board of Missions of the Interior, the income only going to Japan from year to year. It is safe to say that no institution in Japan is doing more permanent good and exerting a more far-reaching influence for Christ than is this college, which was founded in faith and prayer and which has not swerved from the principles of its foundation.

THE STORY OF THE CHAO CHOU CHURCH, NORTH CHINA.

BY REV. GEORGE H. EWING, OF PAO-TING-FU.

JUST at the outbreak of the Civil War in the United States there took place in a remote corner of the globe the first of a series of events which, with their later bearings, are well worth recording. The spot was a small village in Northern China, near the city of Chao Chou, three hard days' journey by springless cart from Pao-ting-fu, the nearest Protestant mission station. No Christian had ever entered its precincts and the darkness of heathendom was unlighted by any rays from the Sun of Righteousness.

At about that time the neighborhood was overrun by thieves, and five villages, acting in concert, determined to seize the culprits. An innocent man was arrested and tried. Among the ringleaders of the party in pursuit was a man, then thirty-two years of age, whose name means Plumb. These men were in turn prosecuted for having seized the wrong man, and Mr. Plumb was banished for life to the Province of Fuh-kien. He there engaged in business and became a well-to-do merchant. After sixteen years of this life, still spent in ignorance of the truth, he heard for the first time, through Methodist missionaries, the story of the Saviour, and was converted at the age of forty-eight. Four years later the exile of twenty years determined to return to his native village, carrying with him the seed of the truth. He returned by way of Pao-ting-fu, and his entreaties induced Rev. Isaac Pierson, of the American Board Mission, to visit the Chao Chou district.

This lone Christian, converted in distant exile and transplanted now twenty years and more ago, is one of the two roots from which has sprung in these latter days a goodly Christian community. The other of the two roots was in God's Providence also planted through the means of a law-suit. A certain Mr. White, living in a village four miles from Mr. Plumb's home, went to court over a disputed piece of land. The case being unjustly decided

against him, he appealed to the Superior Court at Pao-ting-fu and thence to the Superior Court at Peking, where he finally won his case. Mr. White heard the gospel for the first time while in Pao-ting-fu, and from that time to the present—a period of eighteen years—he has worshiped no idols. Though he has never been baptized he is not ashamed of his reputation as a Christian in his native village. His son is a burning and shining light for Christ. From these two law-suits, prosecuted many years ago in heathen courts, has sprung forth the goodly fruitage of a little church.

Not long since it was the writer's privilege to visit these two villages. He held converse with the aged Christian who first in all that populous region learned to know and love the Saviour. With a native helper he visited the home of Mr. White, where scarcely a native had ever seen a foreigner, and there in a commodious room he preached with joy the unsearchable riches of the gospel. Scarcely a single family in all that village was unrepresented in that memorable noon service. In a third village, only two miles from Mr. Plumb, are four bright Christian families, the fruit directly and indirectly of his efforts. The heads of three of these families are in mission employ as preachers, helpers or as booksellers, and are highly prized by the missionaries with whom they labor. Their seed-sowing has been far and wide and without stint. The fourth family is comprised of an aged couple who, as they approach the age of eighty, are living almost within the precincts of heaven itself, albeit on every side live reviling idolaters. The wife became a Christian six years ago, at the age of seventy-two, and has since then industriously committed to memory more than two hundred sacred hymns. It is this same woman who at the time of her conversion made her transit from the false to the true with an obeisance to each of the old deities, saying: "You have treated me well all my life, but I have found a better, and now I leave you for Him!"

Just a few minutes' walk from this place is a fourth village, where lives a certain farmer who until a year ago was utterly ignorant of Christianity and knew not a single Chinese written character. The leaven from the neighboring village reached his heart and he became an earnest inquirer. Now, at the age of seventy, he carries his catechism and the Gospel of Mark in the folds of his tunic as he works in the field, and diligently studies while his farm companions smoke through the hour of rest. A little illustration will give evidence of the conscientiousness of this half-enlightened soul. The helper was listening to his memoriter lesson from the catechism and observed that he substituted the words "Great Father above" for Jehovah. On being asked the reason for this he replied that the commandment said, "Thou shalt not take the name of the Lord thy God in vain," and he dared not repeat that name!

A four hours' cart ride to the southwest of these villages brought the missionary and his native helper to another little group of inquirers, one of whom was received into the church at Pao-ting-fu in the spring of 1898. One aged woman has just put away from her house all false gods and gives proof of a renewed heart. Another, also a grandmother in Israel, has, in the genuineness of her new-found love, drawn up formal papers loaning to the Congre-

gational church at Pao-ting-fu, for an indefinite term of years, two rooms for chapel premises. These bright-faced inquirers first heard the Christian message through several visits of the younger Mr. White, and thus are a legitimate part of the Chao Chou Christian community.

When the writer visited this region in March of the current year the time seemed ripe for the gathering together of these scattered Christians and inquirers and organizing them into a little church. Hitherto, owing to distances, no Sabbath services had been held and there was little sense of unity. Now the little company meets every Sabbath at the different villages in turn, and it is their purpose to hold an annual convocation at which Christians and inquirers from still greater distances will gather at a central point for enthusiastic gospel service. On Sunday, March 12, the first of these convocations was held in the village where the three mission employees live. The company began to assemble Saturday afternoon, when two farmers came as inquirers from a village fourteen miles distant. The next morning they came pouring in from neighboring and more distant villages, in groups of three to six, some in carts and others on foot. It was a touching sight, and one not witnessed before in all the history of those ancient Chinese villages. The company was far larger than the largest building in the village could accommodate, and it was necessary to remove all available benches into the commodious farmyard of one of the inquirers. A Chinese table served for pulpit. The roofs of the buildings hemming in the court on three sides were admirably adapted for galleries, and were readily reached by a crazy old ladder.

The day was a most impressive one. In the morning the missionary preached on witness-bearing, while the audience, entirely unaccustomed to this form of public address, listened with close attention. Who minded if the preacher was interrupted by an occasional bray at the side window, or if the rear door was entered and the central aisle was crossed once and again by an unhallowed hen! The afternoon service was unique. The native helper, an ordained man, conducted it. Nine men and two women were received on probation. Two men were formally appointed by vote to be deacons in this little church. The simple and impressive service of ordination immediately followed, with the laying on of hands and prayer. It is interesting to note that these two deacons are sons of the two aged forerunners who twenty years ago laid the foundations and now live to see in their old age the fruitage of their early faith. This service of ordination was succeeded by the celebration of the Lord's Supper. It was estimated that thirty-four were present from outside villages. These represented, to use prevailing terms for topographical divisions, two continents, three provinces, three prefectures, ten districts, and fourteen villages. Of these thirty-four, six were women. They came from distances ranging from one to twenty miles away.

Not many days later the tourists returned to Pao-ting-fu carrying with them as trophies of warfare against the Prince of this world a goodly variety of idols, ranging from a tiny two-inch figure of iron to a carefully wrought bronze image of Pusa and a household god carved from solid stone, and including an ancestral tablet of wood and a number of scroll gods, the popular objects of worship throughout China. It is not easy for one brought up in a

Christian land and accustomed from childhood to Christian worship to realize how much these trophies mean. They mean a shattering of faith generations, yes, ages old. They mean that the strongholds of superstitions and ignorance are falling to the ground. They mean that supercilious pride and the prejudice that inheres in every darkened heart are giving away before the destined sway of the meek and humble Jesus, the Saviour of the world. They are the harbinger of glorious days to come when the false gods—the bane of China—shall be consigned to oblivion, and He whose right it is shall rule.

CHRISTIAN STEWARDSHIP.

BY MRS. CHARLES H. DANIELS.

IT is a remarkable statement that Christians are stewards of Christ. Is it a fanciful figure? Our Lord himself uses it, as well as Paul and Peter. It assumes the proprietorship of Jesus Christ. This assumption suggests the question, why? Why has Christ the right to be proprietor over us? The answer is found in the deeper truth, the bed-rock of our Christian belief and joy—Christ has redeemed us; he has bought us unto himself, out from under the “curse of the law,” and that with the precious price of his own life-blood. Hence Paul could say with gladness, “whose I am and whom I serve.” So he could say to us all, “Ye are not your own, ye are bought with a price.” “All things are yours and ye are Christ’s, and Christ is God’s.”

There are two ways in which we may hold this truth of Christ’s proprietorship and our stewardship. We may give assent to it as to any Christian doctrine, admitting its claims in a general way. Or we may make it an actual experience, so that we shall joyfully say, “He is mine and I am his,” exclaiming from the depths of the soul, “Thou hast redeemed me, O Lord, and I am gladly thine; time and strength and earthly store. Take and use me as thou wilt.”

Nowhere does the New Testament say anything about the stewardship of money, nor of talents, nor of any particular power. Only Peter says, “As every man hath received the gift, so minister the same as stewards.” The broad principle is laid down, “Ye are not your own, ye are bought with a price.” It is a saying of Rev. F. B. Meyer that “consecration is to give to Christ by choice that which is his by indefeasible right.” Such self-surrender forms a broad, rich, fertile soil, from which all the fruits of stewardship will spring.

The stewardship of money is that particular fruit which we in this day and land need especially to cultivate. It might not have been so in Paul’s time. It may not be so today among the tribes of Central Africa, but here and now money is a marvelous power in the moving on of Christ’s kingdom. In fact, the kingdom now halts for lack of it. Hence the church has intrusted to her in an especial sense the stewardship of money. She—the Church; they—the individual Christians who form the Church, cannot grasp these truths in actual heart experience without developing into systematic givers to the Lord’s treasury.

The Christian stewardship of money and systematic giving have a close connection in a process of evolution. Systematic givers are what the churches cry out for, what the missionary boards long for. Not that any one particular method shall be laid down. A sense of stewardship leads to thoughtful, earnest consideration of the claims of Christ's kingdom and our own personal ability to meet those claims.

In the parable of our Lord concerning the steward, he asks, "Who, then, is that faithful and wise steward whom his Lord shall make ruler over his household to give them their portion of meat in due season?" "To give them *their portion* of meat in *due season*." This is systematic giving on the part of the steward, and he is neither faithful nor wise unless he manages in just this careful and orderly way. He will be discharged by any master if he gives out a portion carelessly to any man, at any season, without regard to his stock on hand and the man's need. Only Christ our Master bears and forbears with his steward's careless management. He turns not away the stewards who really serve him in love, but moves upon the heart, and trains the perceptions, until they shall come to a recognition of their carelessness and disorder concerning one of the Master's greatest trusts committed to their care.

Many missionaries in our twenty missions and many of the native helpers, faithful toilers in the vineyard, now need "a portion in due season." Systematic giving brings marvelous results from unexpectedly lowly sources. How much more when, not only the few who have entered into the blessed truth of full stewardship, but Christians generally, handle their Lord's money as faithful and wise stewards, ministering to the differing needs of the kingdom, to each "its portion in due season." Can there be any more significant illustration of the stewardship of the Christian than the story of John B. Lawrence, of Salem, who, though an invalid all his life, was yet consecrated in all his powers to the service of foreign missions. He still lives in memory and name, sixty-six years after his departure to his heavenly home in the far-off land of Ceylon. The story will be remembered of the lowly cook in a household of Massachusetts, Louise Osborne, who out of her pittance gave so much to educate a child in Ceylon, whom she named from her mistress, Maria Peabody. That child grew to be a faithful worker for Christ in her far-off home, and in her lowly life in this land she was happy as a steward of Christ, unknown and unhonored on earth, until, discovered in her retired nook, she declared that it had all been done for the Master's sake.

PRAGUE REVISITED.

BY REV. E. A. ADAMS, D.D., OF CHICAGO.

AFTER an interval of seventeen years I have just had the privilege of renewing my acquaintance with a work in which ten very happy years were spent. I should be glad if it were possible to communicate the encouragement which I have received to all who are interested in the advancement of Christ's Kingdom. The progress in the Austrian Mission is alone a sufficient refutation of the charge that "missions do not pay."

Seventeen years ago there was a single church in the city of Prague, meeting for worship in a hired room, also two or three meetings held in private dwellings. Outside of Prague there were three or four centers of work, only one or two of which had become established. On my late visit I was permitted to preach to three crowded congregations in Prague, each meeting in a house owned by a society connected with the mission. These houses are centers of Christian, and what we should call "settlement" work, having rooms for Y. M. C. A. meetings and libraries, also dwellings for the various workers. It was also my privilege to attend a three days' annual conference of the churches connected with the mission in all parts of Bohemia and in various parts of Austria. A most delightful afternoon was spent in listening to reports. At least twenty-five young men, earnest and enthusiastic, reported their work during the past year. Discouragements and hindrances there were, of course, but the tone was decidedly encouraging and the results, both in additions to the churches and in contributions of money, were really remarkable.

Seventeen years ago practically nothing was done in Vienna; now we have there two able and earnest young men, whose influence extends to the whole empire. I was told that there is scarcely a town in Bohemia which has not one or two or more persons who have come under the influence of our work in one of these centers, and who would form a nucleus for work in their own town. Seventeen years ago no property was owned by the mission; now it holds several thousand dollars' worth of real estate, quite a large part of which was raised among the people. Not the least interesting, both for what it now is and for what it is to become, is the "Home for Fallen Women," which is recognized, even by the authorities, as a noble work. Instead of the indifference which used to prevail, there are urgent requests from many places for some one to come with the gospel message. But in Austria, as elsewhere, the word seems to be "retrench" rather than "go forward."

I return to my work in America thankful for what I have seen and heard, and more than ever convinced that, quite beyond the conception of most Christians, the world abroad as well as at home is anxious to know of Jesus Christ; that the harvest literally is plenteous, and that all that the church has to do is to send forth the laborers who are waiting to go, and equip them with what they need to enable them to work to the best advantage. Will she rise to an appreciation of this her wonderful privilege?

FOUR YEARS IN THE SOUTH CHINA MISSION.

BY REV. C. R. HAGER, M.D., HONGKONG.

ONLY eight missionaries have ever been connected with the South China Mission, two of whom were obliged to leave the mission on account of ill health in the year of 1893, and a third was called to her heavenly reward in 1895. The present number of missionaries is five, only two of whom are ordained men. From the report for the year 1894 we learn that there were seventy church members, 390 pupils in fifteen schools, while the contributions

during the same year amounted to \$17. At that time the mission had only six regular preaching places, with no boarding schools of any kind. Turning to the report of 1898 a vast difference is noted in every particular save in the number under instruction. The membership of the churches has increased to 583, which is an increase of more than 700 per cent, while the annual contributions have increased to \$6,355.99 in 1898, which is an increase over the \$17 contributed in 1894 of almost 400 fold. It should be said that the great increase in the gifts of this last year was due to a special effort to provide a place of worship at Hong Kong. In the matter of appropriations from the Board there has been scarcely any change, although the mission now has twenty-six places where the gospel is regularly preached or taught. Instead of the six chapels in 1894 there are now eighteen or twenty places which are used for the regular preaching of the gospel, while twenty preachers, sixteen chapel keepers, fourteen teachers, and three Bible women are in the employ of the mission. The rate of increase in the year 1898 has been fifty-four to each member of the mission, and within the past four years the church membership has increased sevenfold.

In the matter of self-support an interesting chapter could be written concerning our mission. Till within two years little was done in this line, but the subject has recently been brought to the front, so that during the year 1897 \$769 were raised, and in 1898 the sum of \$6,355 was subscribed on the field. The total expenditures for the general work of the mission were about \$14,780, but of this large sum only about \$2,395, or less than one-sixth of the total expenditure of the mission, came directly from the American Board. Three hundred and eighty-three dollars came from the Hong Kong government for the support of schools under mission control, and the remainder came principally from the field and the Chinese and Chinese Sunday schools in America. In other words, the mission would have been compelled to cut off five-sixths of its work if the natives and the American-Chinese friends had not come to our aid.

It is not generally expected that new missions will do much in the line of self-support, but we now have three stations or chapels which do not draw a cent from the Board's treasury, nor, as a rule, from friends in America. The history of our mission shows that the appropriation from the Board for our general work was greater the first year the mission was established than it is in the year 1899. Surely the South China Mission has not been nourished in the lap of luxury. While our native Christians are learning to give let the churches at home not forget that if all the native churches were to reach self-support within the next three months, there would still be room for all the donations from abroad in order to reach the outlying heathen districts where the gospel is yet unheard.

These facts are a clear indication that God is calling us to enlarge our field and extend our vision. Surely this is no longer the day of small things, but showers of blessing are descending on all the missions in China. How different from the days when the missionary ladies paid a small sum to the girls who came for daily instruction! In the Canton Province, within a single year, there are more converts won than were gained during the first fifty years

of all the missions in China. It is safe to say that within the year 1898 from 3,000 to 3,500 converts were made in this province alone, and the number of baptisms recorded in the South China Mission for the year 1898 was only 100 less than the total number of all native Chinese Christians in 1853. The record of growth in this empire is marvelous. In 1840 there were only three converts; in 1843, six; and in 1853, 400; in 1863, 2,000; in 1873, 7,000; in 1877, 1,300; in 1883, 20,000; in 1887, 35,000, while in 1898 there were over 100,000 Christians in this great empire of China. But the command of the hour is not to slacken our zeal nor abandon our efforts, but to go forth with renewed energies to win this mighty empire for Christ. Let us not be weary in well-doing. Our fathers waited long for the ear in the corn, and they saw it not, but we see it and can thrust in the sickle to reap a rich harvest.

LETTERS FROM THE MISSIONS.

Marathi Mission.

THE PAST YEAR.

THE Annual Report of this mission is a pamphlet of 94 pages, abounding in statements of interest, indicating the blessing of the Lord upon the work of the year. It would have seemed that famine and plague would have combined to prevent progress, yet one of the missionaries can say:—

“Looking back on the year with all its disadvantages of plague, poverty, sickness, and reductions, I have yet no hesitation in saying that in every single respect our work has made distinct progress. The schools are larger and better than ever before. The Christian community is growing in intelligence, spiritual apprehension, numbers, self-support, and therefore in power. Among the means that have contributed to this result may be the very trying one of reductions. The reductions were excessive and fitted to do real harm. Had the missionaries been cast down, or timid, or embittered, much harm would have been done. But the situation was courageously and wisely met, and in His great love and mercy the God of Missions has carried us through our difficulties and strengthened His cause.”

The Report shows that 495 persons were received to the churches on confession, being nearly two and a half times more than the number received in any previous year, excepting 1897. The present number of communicants is 3,718; the whole number of baptized persons is 6,579; there are 128 schools, with an attendance of 5,052; the Sunday schools have an attendance of 6,498. This surely, under the circumstances, is a most encouraging report. As an illustration of the after-effects of the famine and plague, we quote the statements made by Mr. Harding, of Sholapur:—

“In Sholapur the people have rallied very quickly from the depression of the last two years. In the villages the effects of the famine are still seen. The death-rate is higher than usual; money is very scarce, and some families are nearly ruined by the debts incurred during the famine. In an extended tour near the close of the year it was very touching to find some families, formerly in affluent circumstances, as we had known them, now reduced to extreme poverty. Two such families, who in their days of prosperity had been very kind to the poor, seemed now on the

verge of starvation. I wish those at home, who sent us money during the famine, could see the gratitude of some who were kept alive by their gifts during those trying days. So many were helped that I seldom remembered individual cases, and it was a pleasant surprise to hear this and that one speak of the aid we had given them. Three years ago at one village, as we were about to pitch our tents, the owner of the field came and with great rudeness ordered us off. The next year we found him and his family suffering for want of food, and I had the privilege of using some of St. Paul's 'coals of fire,' helping them when they most needed help. This year he expressed joy at our coming, and very kindly aided us in pitching our tents under his trees. I did not tell my left hand last year what the right hand had done, but he reminded us of it, and we found there a cordial friend instead of an enemy. In a village near there, a well, on which many depended, became dry three or four months of every year, and as a famine relief work I gave money for deepening this well. It now has a never-failing supply of pure water, for which the people are very grateful."

SELF-SUPPORT.

Most interesting facts are given illustrating the spirit of self-help which seems to animate a large portion of the Christians. The Report says:—

"Most of the agents of the mission give a tenth of their salaries outright for the support of the pastors. Even when the famine pressed sorely upon them, and some of them had to receive special help from abroad, the tithes were not withheld. Several of the churches support their own pastors entirely, besides contributing for other objects. During the past year the churches collectively have contributed Rs. 5,188. This divided among the 3,718 communicants of the churches would give Rs. 1-6-6 to each man, woman, or child, and it is equiva-

lent to *seven and a half days' wages* for a common laboring man. We would also call attention to the fact stated above, that the mission agents and others in the Roha district, in addition to their regular tithes, have surrendered a whole month's salary, in order to prevent any of their number being dismissed on account of reductions. Are there many churches in the homeland that can present a better record than this?"

THE SCHOOLS.

A score or more pages of the Report are devoted to the educational work of the mission. There are 113 common village schools, eight station schools, and nine high schools. The total number of pupils is 5,052. As representing this class of work we select Mr. Bissell's report of an outstation which has been reopened:—

"Hiwara is a village about twelve miles south of Ahmednagar, on the old mail road to Dhond. Formerly it was occupied as an outstation, but had to be closed like many others on account of reductions. A blind Christian from this village, and his wife blind in one eye, have been living in Kolgaw for some years. The man was very useful there as a singer, and always accompanied the preachers and Bible women in their visits. His wife helped in the work among the women, calling them together to the regular services, and interesting and encouraging them in the work of the church. The people of Hiwara finally persuaded this man and his wife to come and live among them. I gave them permission to go. A few weeks ago upon visiting the village I found them in a house fitted up by the people, which was that day crowded with more than twenty children, some with stray pages of torn books in their hands, each studying aloud his own pages. The blind man was moving among them, guided by touch and sound, correcting mispronunciations, disciplining the naughty, and commending the

studious. His wife with her one eye was watching the baking bread, the boiling onions, her crying children, and supplementing her husband's lack of vision by words of warning and wisdom, addressed to the school gathered in her one room, which was hall, parlor, dining room, kitchen, spare room, wood-house, sheep-cote, and schoolroom combined. About the door, the only outlet for smoke and learning, and inlet for fresh air and people, were gathered the proud parents of this scholarly throng, eagerly listening to the babel within, each recognizing with a smile the new sounds his or her own son or daughter was making in the struggle for knowledge. It was a sight to be seen. This institution, I learned, had been in session only a few months, but considering the drawbacks, the progress was little short of remarkable. The one thing these people said to me for two days was, 'Please open a school here again. We have had none for seven years. We will give you a site, all materials, and a week's work per family free, if you will put up a school shed and send us a teacher. We will wait a little for your answer. God be thanked for what we have here,' pointing to the scholars and faculty gathered about me. Every evening after their frugal meal, these people gather in the teacher's house or sit about his door for worship before retiring. The attention they paid and the interest they showed in all that was said moved me deeply. I prayed

with them that God might open the way for a teacher to be sent to them."

Among the legacies of the famine and plague are a large number of orphans at each station, bringing a heavy responsibility upon the individual missionaries. The total number under their care is 616. The changes that have taken place in these children since coming under their care are spoken of as "simply marvellous." Special gifts have been received for the support of these waifs, and it is expected that from their number many helpers for the mission will arise in the coming years. The Report gives many details of the work of the Bible women, 62 in number, and of the itineraries in which most of the missionaries engage, scattering thus very widely the seed of the truth. Of the medical work Dr. Julia Bissell reports that at the dispensary at Ahmednagar there were 10,424 medical and 1,496 surgical treatments. All this is quite apart from her visits among the homes of the people. Dr. Karmakar reports that in Bombay the treatments during the last six months were 1,048. Dr. Ballantine has a medical class at Rahuri, and the dispensary there has done its usual amount of work.

The mission newspapers, the *Dnyanodaya* and the *Balbodhmewa*, have continued to do good service, while Mr. Bruce's Columbian Press has issued in 1898 no less than 242,300 copies of six different publications, amounting in all to nearly half a million pages.

Madura Mission.

THE ANNUAL REPORT.

THE sixty-fourth annual report of this mission is a comely pamphlet of seventy-six pages, full of matter of great interest, prepared under the editorship of Mr. Jeffrey, of Melur. The Christian community connected with the eleven stations numbers 15,438, while the population connected with these stations

numbers 2,414,876. The single station of Manamadura has a population of over one-half a million. There are 461 villages in which there are Christians, and the 38 churches have a total membership of 4,654, of whom 268 were received by confession during the past year. Mr. Perkins, of Tirumangalam, says:—

“As long as one missionary of this mission has nearly 4,000 Christians in his field, the present staff of missionaries is not sufficient for the most effective working of the district. All of the new congregations, and many of the old, need constant inspection. Every new soul added to the church is an increase of the responsibility to the missionary. If in civilized lands where the new convert has back of him the powerful influence of centuries of Christian ancestors, the careful and conscientious pastor feels the necessity of putting forth every effort to nurture, develop, and mature such as have been added to the church, how much more necessary is it to strive for the growth and development of those who have just broken away from Hinduism and the darkening influence of centuries of heathenism. This cannot be accomplished without the constant, untiring superintendence of the missionary. The 4,000 Christians above mentioned live in over 100 towns and villages. This is too large a field to be properly worked by one man.”

Of the pastors of 38 churches, 23 are supported by their own people, some of the churches being yoked together and others have aid from the Native Home Missionary Society. The people are poor, but they give liberally. Mr. Chandler, of Madura, says:—

“Two of the churches in the Madura station raise the whole of their pastors’ salaries. The churches all feel a responsibility for doing all they can for themselves. In more than one, communion expenses are met by individuals; and in one the Christian Endeavorers provide the oil for lights. When funds for providing lights for street-preaching were exhausted, we gave up evening meetings and met by daylight. Some Hindu women complained to the Bible women that thereby they lost the privilege of hearing the preaching; for in the evening they could stand in some shadow as they returned from the water fountains and

listen without being driven off by the men, but now they could not be present. This stirred up the good Christian women to raise money among themselves to provide oil for evening street-preaching.”

Instances are narrated of most generous gifts on the part of these poor people. In one village church on a certain Sunday forty measures of rice were brought by one member as his tithe. At one time four congregations met, and after spending the greater part of a Sunday together, though there were but seventy present, they ended the day with offerings amounting to 35 rupees, or an average of one-half rupee each, which is a very large sum for them.

CONGREGATIONS AND CATECHIST PREACHERS.

This report refers to the village congregations and the character of the catechist preachers and schoolmasters, of whom there are not less than 140 connected with the mission:—

“It should be said that there is a distinction between a church and a congregation. In this mission there are 38 churches ecclesiastically organized. But a congregation, by the mission nomenclature, is composed of a cluster of families who have embraced Christianity and who have not become strong enough to be organized into a church; so that the majority of our churches are made up by uniting a number of these smaller congregations into an ecclesiastical organization. There are gathered up into the 38 churches of the mission 327 congregations. In almost all of these congregations a catechist or a schoolmaster lives. His duty may be threefold; he is to conduct a village school, teaching the children both the Bible and the secular studies. During leisure hours and holidays he goes to the surrounding heathen villages and preaches to the non-Christians and conducts evangelistic work. On Sundays and at the mid-week

prayer meeting he leads the village congregation in worship. This class of men, when they do school work in addition to their pastoral duties, receive their support from three sources. First, a large percentage of the children who are gathered into the school pay a small tuition fee. This amounts to about one-fifth of the man's salary. Annually the government sends its examining officers, who give a rigid examination of all the children. For all who pass the government examination, the government gives a grant of money. A good man, who by careful preparation can pass his pupils well, will earn from one-third to one-half of his salary. The remainder of such a man's salary is paid out of the appropriations made for such work by the American Board. These men do a large and faithful work. Last year in the Melur station, fourteen men who are doing such work, besides conducting eight successful village schools, spent 241 days away from their villages, itinerating among distant villages, and preached on these itineracies to 10,969 hearers. In addition to this, by using their spare hours from school work during the week and going out on Sundays, they preached to the non-Christians in surrounding villages more than a thousand times, while 33,327 hearers listened to the gospel message."

TOURING.

Missionaries do not stay at home, expecting the people to come to them. Touring is an important department, not only in supervising the work of the native agents, but in attracting and guiding the people. Mr. Hazen writes of this work:—

"Touring in an ox-cart is a slow, hard, but very necessary work. One must be up before light and often retire late at night. He must eat and sleep in the little mud prayer house where the heat is intense, with little opportunity for retirement or for the much needed noon rest, and it is preaching or talking nearly all the day long and late into the night.

But it is blessed, joyous work, and if done in the right spirit, abundantly fruitful. Our catechists need the stimulus of the missionaries' frequent visits; for theirs is a lonely life with everything to drag them down and nothing in their surroundings or companionships to lift them up intellectually or spiritually. With no one in the village that can read, as is often the case, you can imagine that an educated man would naturally long to see and hear the missionary and have his counsel and help. The people also need to see the missionary often. Some of them are like hungry sheep that need to be fed, and it is a joy to feed them. Some of them are asleep in worldliness and sin and need to be shaken up by rousing appeal; some have wandered away from duty and need to be taken by the hand and gently led back to the fold. Some have fallen into gross sins and need to be warned and prayed with; while others have quarrelled, and you must throw your whole soul and life into an effort to break down their anger and bitterness, and to secure forgiveness. Sometimes the incorrigible must be cut off from the church, and those who are persecuted must be comforted, guided, and sometimes helped. Such work is full of variety; it calls out all of one's powers, it appeals to his warmest sympathies, it takes hold of his whole being; and, when the Master is with him, it proves to be most fruitful and delightful work."

We wish we had more room to refer to the interesting items in this report concerning the educational, medical, evangelistic, and publication work of the mission. The report is full of cheer, and while it shows clearly the need of larger support than has been given the mission, both in men and means, in view of the struggles and self-denials through which our missionaries have passed, it must have cost much self-restraint to have concluded their report in terms so quiet as the following:—

“In closing this report we would again call attention to the open doors of opportunity on every hand. Throughout the district which has been set aside for our mission to evangelize, there are hundreds of villages that would gladly welcome the Christian teacher. Many make urgent appeals to us for such teachers.

While we most heartily appreciate all that the church at home is doing to support the work now in hand, duty compels us to appeal for larger effort in behalf of these waiting villages. Thanking God for the abundant labors He has given us, we look forward to the coming year with strong faith and high purposes.”

North China Mission.

FAMINE RELIEF.

DR. SMITH, of Pang Chuang, reports some labor done in the line of famine relief in the region so sadly desolated by the overflow of the Yellow River. The overflow occurred last autumn, and was in the district of Shantung south-east of Pang Chuang station. Dr. Smith writes:—

“The water was still standing in some places, not having wholly abated. In a great many places, however, the wheat had been sown and there was a prospect of a fair crop. Our method of distribution was simple and necessarily rapid. On entering a village we called the leading men, took the names of a dozen or twenty most needy families, and then inspected each house on our list, determining the number to be relieved and the amount to be given. The distribution was by means of personal orders upon the chapel keeper at Wu T'ing Fu, who would redeem the tickets on presentation. In this way we inspected thirty-six villages and 1,036 families during the four days of active work. We had but a short time at our disposal and not funds enough to cover a wide range. The brunt of this relief work has fallen upon our English Methodist friends be-

cause they are nearer the flooded region. The funds have come from the general gifts received by the Shantung Conference Committee. Mr. Hinds has been out since January a good deal of the time. The response to our appeal of last autumn has been very good. The committee have had about 25,000 taels at their disposal, and have done much good work. Those on the south side of the Yellow River are going to do the most work just now, when the pressure of distress is likely to be felt the most. I should like to hear that the appeal has had a response in America as ready as that which has come from England. The Chinese government has made an attempt to give relief, but in its usual way, much of the money is being absorbed by the distributors. The distress has been very great during the winter, but the people have survived in a marvelous way, living upon the merest chaff and rubbish. Twixt misery and mischief the people have a most melancholy time. Never was it more true of any people that they are waiting for the revelation of the sons of God, whom I take to be good Christian people, made over by the gospel and prepared for good works.”

Japan Mission.

LANTERN LECTURES AND THEATER PREACHING.

ON the large and populous island of Shikoku the American Board has but one ordained missionary, Rev. Sidney

L. Gulick. He has recently been aided in an evangelistic tour through the northern section by Rev. Mr. Allchin, of Osaka, and others. A month was spent in this tour, from April 13 to May 9,

and Mr. Gulick sends a most interesting account of the success of the effort. The following was the plan adopted:—

“Mr. Allchin would go first to the town, his advent having been duly advertised; the largest theater accessible would be hired and tickets distributed to as many persons as the theater would hold; this was usually over a thousand. For this purpose 20,000 tickets were printed.

“Mr. Allchin’s first lecture was invariably that on the Prodigal Son, adapted to Japan, *i. e.*, with Japanese pictures and a purely Japanese story. The audience is thus not distracted from the truth by any strange or foreign elements or sights. Before beginning his sermon Mr. Allchin has hit upon the happy device of spending twenty or thirty minutes in the exhibition of views, flowers, chromatropes, and mechanical pictures, producing sundry magic effects which please the people intensely, as well as astonish them not infrequently. One woman was overheard to say that these views show that Christians do use magic after all, just as was reported in ancient times. This preliminary entertainment allows the people, especially the boys and younger children, to let off their extra energy and gradually to quiet down for the sermon. This lasts nearly an hour, and if the audience is fairly quiet, which depends on the question whether there are antagonistic or semi-drunken fellows in the audience, the sermon makes a deep impression. The fact that a foreigner can speak so fluently (they cannot see that Mr. Allchin is reading his earnest address and exposition), can quote such apt phrases, and advocates such reasonable doctrine, quite astonishes and impresses them. The second night usually brings a perfect jam. This time Mr. Allchin preaches a sermon on the Good Samaritan. This, too, is preceded by a new set of views and mechanical pictures. If a third lecture is given it is

that on the Prodigal Son. By the time Mr. Allchin has completed his work all the people are talking about him, his pictures, and also about Christianity. This, then, is the time to strike for something more.

THE AFTER-MEETINGS.

“We accordingly arranged that a company of our stronger workers should follow on after Mr. Allchin and hold a preaching service or two in the very same theaters in which the lantern lectures had been given. These preaching services would be duly announced at the time of the lantern exhibition, a notice being thrown into the curtain at their close. Although these preaching services were not as largely attended as the lantern meetings, still the audiences were much larger than could probably have been gathered in any other way. In connection with Mr. Allchin’s lecture on the Good Samaritan we distributed a tract on the same subject, written by Mr. William G. Smith, he having made us a grant of 5,500 copies for the purpose. We could have used twice that number to good advantage. This giving of tracts (and we used some 1,500 of other kinds also) in addition to the free lantern exhibition seemed to add considerably to the impression on the people. We furthermore took along quite a variety of books, booklets, and Bibles which we put on sale each night, thus giving to those who were somewhat interested opportunity to buy at once.”

Mr. Gulick gives a list of the thirteen places visited, with the number of services held at each and the numbers in attendance. At the twenty-one lantern lectures there was an attendance of 22,360, while at the forty-nine other services there were 4,690, making a total attendance of about 27,000 at the meetings. Mr. Gulick says:—

“Roughly estimating for repeaters we may say that one-tenth of the total population of these towns heard at least

one sermon, and perhaps one-twentieth heard three or more; the preaching meetings occupied two or three hours, many of the sermons occupying a full hour. The audiences at the preaching services were usually very quiet. In Marugame, however, priests of the 'baser sort' attended and had hirelings who tried to break up our meetings by shouting incessantly and by making witty remarks. They, of course, detracted much from the quality of our sermons but may have added to their force and efficiency, as they brought out into clear contrast the difference between our spirit and that of the Buddhist priests and their ignorant followers. The attendance at some of these preaching services was unexpectedly large, reaching a thousand in one case, and frequently amounting to five hundred and over. Quite a number of

INTERESTING INCIDENTS

came to our notice in connection with the lantern and preaching tours. In Imabari we froze out a traveling theatrical company who went on to the next town because they could get no patronage the nights we were 'on.' It was here also that some 'geisha' (dancing girls) left the theater in shame on seeing the picture of the prodigal among the harlots. In Matsuyama considerable religious interest seems to have been stirred up, two persons, at least, having decided to become Christians on the night of the Good Samaritan sermon. It is significant that the greatest effect is produced in communities which have long had the gospel preached to them and where there are Christians ready to follow up the seed sown. But this is only what we should expect. In Matsuyama the foreigners, of whom, including the Methodists, there are seven, furnished music between the successive sermons of the two preaching services, singing in English. A disturbance took place among the students in the gallery

which threatened to break up our meeting; but the singing of the male trio secured quiet with unexpected success.

"In Marugame a farmer was so impressed with the sermon on the Good Samaritan that he wrote out a formal application for admittance to the 'Haku-ai-ka-kwai' (the Society of the Benevolent). Another man at this same place made an anonymous contribution wrapped up in a little dirty paper. I supposed he was intending to pay for the tract which I had given him a little time previously, for the paper looked as though it might contain two sen. I declined it, but he insisted on giving it. After the meeting I opened the paper and found two new fifty sen pieces. On inquiry I found out who the man was. He proved to be an oculist well known for his benevolence to the poor. I called on him, presenting him with a couple of small Christian books. He bought still another on the following day. He called upon me the same evening and introduced himself by saying that he was neither a Christian nor even an inquirer, but an earnest Buddhist; yet he was so much impressed with our spirit and public kindness that he wished to express his own thanks and that of the community to whom we had done a great service. We naturally had an interesting conversation, in which he stated that the conduct of Buddhists could not compare with that of Christians, and that in sending his daughter to Tokyo to study he had entrusted her to the care of a Christian pastor. In parting with me he presented me with a bottle of medicated wine as a token of his gratitude and good will.

"At Besshi the theater was given us free of charge, it being the property of the Smitomo Mining Company, which owns everything in all that region—city, railroad, tunnel, and all. For an account of this, the most dismal place in Japan in which human beings may be found, I may refer to my description

of it in the March number of the *Mission News*. The fatigue and loss of sleep connected with such a protracted series of meetings go without saying. Comparing the expenses with the number of those who attended the meetings it is interesting to note that we expended

somewhat over one sen to each hearer. We distributed 6,500 tracts and sold books to the value of 7.50 yen. We feel that the good done will never be accurately known; but the fruits will continue to be reaped for many years to come."

Western Turkey Mission.

THE ANNUAL MEETING.

It is two years since there had been a regular meeting of the Western Turkey Mission, and the session held at Constantinople from May 17 to 23 proved to be one of unusual interest. The fact was brought to light that out of the ten members of the mission present eight had been in the field more than thirty years, and counting the whole mission it appears that more than half of the men had been in the work for a like period. This fact adds great force to the call made for three additional families and six unmarried ladies. In the mission letter prepared by Dr. H. S. Barnum and Mrs. M. E. H. Perry it is said of the meeting:—

"No ground for discouragement was shown; no note of discouragement was heard. We learned of new doors thrown open, partly as the result of sympathy shown and help given in days of distress and danger. We learned of closed doors reopened in the removal of restrictions on travel, so that missionaries have been able to circulate freely in their fields. We were impressed with the fact that the higher education of the young is largely in our hands, especially in the interior stations. Not only in Marsovan but in Cesarea and Sivas and other centers, the only places where a thorough and systematic education can be secured is in our mission schools, where Christ is presented to every pupil, and where each one is urged to accept him as Saviour and Master. And as class after class goes forth from under such molding influences, and as the doors of our schools are besieged by a

yearly increasing number of applicants, larger in many cases than can be received, we cannot but look forward with large hopefulness to the ultimate result in preparing the way for a widespread religious reformation in the land."

ORDINATION AT ADABAZAR.

AN extended notice of the services of unusual interest at Adabazar appeared in *The Avedaper* newspaper, of Constantinople, written by a native Christian of Adabazar, of which Miss Marion Sheldon has kindly sent us the following translation and abridgment:—

"The ordination of the Rev. Hovsep (Joseph) Jejizian over the Armenian Evangelical church in Adabazar is a cause of unusual joy to us, and we think to all friends of our church. It is a singular circumstance that this is the only church in all Turkey where a son has succeeded his father as pastor.

"Mr. Jejizian grew up among us. After finishing his course in Robert College, a four years' theological course in the new college in Edinburgh was completed with unusual success. Since then, by invitation of this people, he has for four years preached here, and each year has been urged to accept a call to be settled. Having recently done so, the ordination took place Sunday, May 7.

"The church, regarding the fact that this is the fifty-third year since its organization, and that owing to circumstances it had not before been possible to have a jubilee celebration, held such a service on Saturday evening, May 6, with an attendance of about 600.

“On Sunday the chapel was filled long before the ringing of the bell. The ordination services commenced at 10 A.M., under the leadership of Dr. Robert Chambers. After the singing Rev. H. Fillian read the Scriptures and Rev. A. G. Bedigian offered prayer. The sermon was preached by Prof. H. Djedjizian, from the text in Matthew, 13:38, ‘The field is the world.’ Dr. Chambers read the confession of faith and the covenant, to each portion of which Pastor Hovsep gave his assent. Dr. Chambers also read a selection in which the church promise to fulfill their obligations toward their pastor, to which the members gave assent by rising. The most impressive part of the services followed, when Pastor Hovsep knelt upon the platform. and the eight ordained pastors, standing in a circle, placed their hands upon his head. Rev. Dr. Greene offered the installation prayer. By a singular coincidence, thirty-seven years before, Dr. Greene had the same part at the installation of the Rev. Alexander Jejjizian. It was impressive to think that the same hand that rested on Pastor Hovsep’s head had rested also, thirty-seven years before, under like circumstances, on his father’s head; the same lips that were now imploring God’s blessing had, years before, prayed for his father. Rev. A. Asadourian gave the right hand of fellowship. Dr. H. S. Barnum gave the charge to the pastor, and for this duty no more

fitting person could have been found, for Pastor Hovsep, before going to Scotland, had for three years been associated with Dr. Barnum on the *Avedaper*. Dr. Greene gave the charge to the people, and who could more appropriately do so than he who for almost half a century has been acquainted with the Adabazar Protestants, and loves them and is loved by them.

“The new pastor pronounced the benediction and thus ended the services, the success of which was due in no small part to the leader, Dr. Chambers, who had arranged all the details. The exercises lasted two hours and a half, and the audience numbered seven or eight hundred, from two to three hundred of them being Gregorians.

“In the afternoon a communion service was held. Pastor Bedigian preaching upon the words of Christ, ‘That ye love one another as I have loved you.’ Five new members were received and Pastor Hovsep baptized twelve children.”

A letter from Dr. Greene, of Constantinople, speaks in similar terms of those delightful services. The Adabazar church, he says, for the last thirty-seven years has paid its expenses, including the support of several excellent schools, and he adds: “There have been differences of opinion and warm discussion among the brethren, but never a quarrel, and now the church is stronger, more united, and more zealous than ever.”

NOTES FROM THE WIDE FIELD.

CHINA.

A NEW DECREE.—We published recently a copy of a decree of the Empress Dowager which appeared in October last, calling upon her subjects not to molest the Christians. Another decree, dated in February, has been sent to all viceroys and generals, with the command that it be promptly posted throughout the empire. In this decree it is said:—

“I, the Empress Dowager, have been informed that anti-Christian movements have taken place in many provinces, and that these troubles have all arisen from the false sentiment of treating the missionaries as enemies; in consequence of which it is easy for misunderstandings to occur. The people do not understand that the preaching of Christianity by Westerners is permitted by, and stipulated for, in the treaties with foreign nations. Our government is a generous one, and we treat the

preachers of all religions as good citizens, and no prejudice is tolerated by us. The missionaries of the different nations come here and preach to our people what is in their books, and though each has a distinct doctrine, the common aim of all is to induce people to be good and do good. All evil and crime are not only prohibited by our laws, but are also prohibited by the Christian religion."

The decree mentions an instance in which a certain Christian, who is named, has conferred a great benefit upon the nation, and argues that the Christians should therefore be regarded as good citizens. There is nothing specially new in this decree, but it indicates that the authorities are desirous of placating the foreign governments and preventing disturbances like that which recently aroused the wrath of the Germans and led to a demand for indemnity.

SAMOA.

THERE seems to be at present some ground for hoping that the serious political difficulties in this island group will be settled in a way to bring peace to the people. The decision to leave Malietoa Tanu, son of the old king, upon the throne has been followed by his renunciation of his right, in the interests of peace and the welfare of the Samoans. This shows the same noble spirit which was manifested by his father. From every consideration the proposal to put Mataafa upon the throne was to be rejected. He was under influences which would imperil religious liberty and would lead to perpetual discontent. The recent conflict has seriously affected the social and religious life of the people. Still, a great work has been done there through the London Missionary Society, which reports that 29,000 out of 35,000 of the population belong to churches connected with the society. These churches are supporting their own pastors as well as their educational work. The training school at Malua has now over 100 men engaged in preparation for the ministry, and there is a corresponding school of high grade for girls.

MISCELLANY.

BIBLIOGRAPHICAL.

Pilkington of Uganda. By Charles Harford-Battersby, M. A., M. D., Principal of Livingstone College. With Illustrations and Maps. F. H. Revell Co.

Pilkington of Uganda is now another name upon the honor roll of the noble and the early dead who have not counted their lives dear unto themselves, so that they might help to bring in the kingdom of God in Africa. The same familiar story is told of him as of many who have preceded him — of a strong and active youth, of a leading part in the school and college life of his time, of unusual mental powers, a moral character above reproach, and finally of a devoted Christian manhood and a determined purpose to make the service of God his chief end.

George Lawrence Pilkington was born in Dublin in 1865, of a noble Protestant ancestry and in a family distinguished

for ability and learning. When he left Cambridge in 1887, after completing his University studies, a brilliant career seemed opening before him. He had read much in theology, but, intending to be a teacher, had not been ordained as a clergyman. He gave himself, however, to instant and constant Christian work among his pupils. But though personally he lived in the fullness of Christian faith and joy, he was not at rest. In 1889 he wrote: "For two and a half years I have felt the overwhelming importance of foreign missionary work. During the whole of that time, I may say, I think I have not passed an hour without wondering whether I ought not to go abroad."

His fitness for this work was remarkable — "a splendid figure of a man well over six feet and broad in proportion,"

imperturbably sweet in temper, and of a childlike simplicity, and as the master of his college wrote, "He has the zeal of an apostle and an evangelist, and being a highly cultured man he will be an enormous accession to the missionary cause. I have never had a pupil who has gone out, in my opinion, so qualified spiritually, intellectually, and physically," — and so when asked to go to Uganda, he went in 1890 to spend seven wonderful years as one of the most efficient workers ever sent to Africa.

This biography has two claims upon the earnest attention and interest of all. It is a guide book for Christian living and especially to the understanding of the all-conquering power of the Holy Spirit when fully received into the soul. It is also a true sequel to the *Memoirs of Alexander Mackay*; the two together giving a connected account, of most absorbing interest, of the remarkable missionary triumphs in the region of Uganda. It is the wide circulation of such books as this to which we must look in part for a more living interest in the world-wide work of the Kingdom of God, and pastors could do no better service to the spiritual life of their people than to bring before them such examples of faith and works and holy character, and of devotion to the cause committed to all believers by our Saviour's last command.

Among India's Students. By Robert P. Wilder, M.A. Pp. 81. F. H. Revell Co. Price 30 cents.

Mr. Wilder, the author of this booklet, was well known in connection with the Student Volunteer Movement before he went to India as a missionary. He has had unusual opportunities of meeting the young men of India and he writes about them in a most instructive way. One is surprised to find that there are 30,000 students in the institutions of India of college grade. Concerning these students Mr. Wilder says that the majority are indifferent, many are hostile to Christianity, while a small

class are seekers after the truth. The volume specially treats of the methods by which these students are to be reached by those who would bring them to Christ. While by no means disparaging public addresses, Mr. Wilder has found that the greatest success is obtained through personal conference in private interviews. Having had, during a period of seven and a half months, no less than 854 of these interviews in his own house, Mr. Wilder is able to give many valuable hints in reference to approaching and guiding these persons who for one reason or another are ready to converse on Christian themes. Many of these persons are convinced of the truth, but are not ready to meet the opposition which will be surely awakened should they openly confess their faith. We are surprised to find how much is crowded into this small volume concerning the faiths of India and the methods for reaching its students, who, though their number is numerically small compared with the population of India, are to have a mighty influence upon the destinies of the millions of that vast empire.

America in the Far East: A Glance at Our History, Prospects, Problems, and Duties in the Pacific Ocean. By William Elliot Griffis. Pp. 244. Price \$1.50. New York: A. S. Barnes & Co.

In view of the new relations into which the United States have been brought with the Eastern world it was a happy thought of Dr. Griffis to give in this volume some account of what Americans have previously done in the far East. This volume, in thirty-four brief chapters, tells clearly and succinctly what Americans have done in China, Japan, Korea, and Hawaii, and incidentally in other parts of the eastern hemisphere. One is surprised to find how frequently and in what important ways our fellow-citizens have mingled in the affairs of other nations, with which indeed we have had "no entangling alliances," but which we have influenced

more or less directly. While the volume refers specially to political and commercial affairs, the work of the missionary is not overlooked. The volume is not

only interesting but valuable for reference for all who would have a comprehensive view of the relations of America to the far East.

NOTES FOR THE MONTH.

SPECIAL TOPIC FOR PRAYER.

For the nearly 3,000 native agents laboring in connection with our missions — pastors, preachers, catechists, teachers, and Bible women — that they may be imbued with heavenly wisdom, may be skillful in the winning of souls, be kept patient in the presence of persecution, and may show by their lives as well as by their speech the beauty and power of the gospel of Christ.

DEPARTURES.

June 21. From New York, Rev. Thomas W. Woodside and wife, returning to the West Central African Mission.
 July 7. From New York, Rev. Alexander MacLachlan and wife, returning to the Western Turkey Mission.

ARRIVALS IN THIS COUNTRY.

June 27. At San Francisco, William L. Hall, M.D., and wife, of the Shansi Mission, also Rev. D. Z. Sheffield, D.D., of the North China Mission, erroneously reported in our last number as having arrived May 20.

DONATIONS RECEIVED IN JUNE.

MAINE.		VERMONT.	
Bath, Winter-st ch., Member,	5 00	Bellows Falls, C. W. Osgood,	100 00
Bridgton, 1st Cong. ch.	13 70	Brattleboro, Y. P. S. C. E. of Centre ch., toward support Rev. D. S. Herrick,	5 00
Buxton, 1st Cong. ch.	3 10	Burlington, 1st Cong. ch.	315 00
Calais, 1st Cong. ch.	33 00	Essex Centre, 1st Cong. ch., Friend, 1.82; Friend, .92,	2 74
Castine, Cong. ch.	11 88	Hartford, Cong. ch.	20 00
Cumberland Co., —,	200 00	Jericho, 2d Cong. ch.	3 51
Groveville, Cong. ch.	2 40	Morrisville, Y. P. S. C. E., toward support Rev. D. S. Herrick,	5 00
Hampden, 1st Cong. ch.	5 87	New Haven, ———	2 50
Norridgewock, Friend,	5 00	North Thetford, Cong. ch.	6 00
North New Portland, Cong. ch.	4 33	North Troy, Cong. ch.	5 00
Portland, W. C. G. Barney, 5; Thank-offering, 10,	15 00	Plainfield, Mrs. A. Betsy Taft,	10 00
Princeton, 1st Cong. ch., Mrs. Nellie C. Mercier,	2 00	Rutland, W. R. Page,	15 00
Rockland, Cong. ch.	26 00	St. Johnsbury, Rev. C. F. Morse, 35; Rosella L. Cushman, 2,	37 00
Solon Cong. ch., Friend,	5 00	Shoreham, Cong. ch.	22 11
Turner, Cong. ch., Ladies,	5 00	Vergennes, Cong. ch.	10 00
West Woolwich, Cong. ch.	6 99	West Brattleboro, Cong. ch.	25 00
Windham, Cong. ch.	10 00	Westminster West, Cong. ch.	21 00
<i>Legacies.</i> — Auburn, David R. Loring, by R. B. Hayes, Ex.	83 37	Woodstock, Y. P. S. C. E., for catechist, Madura,	5 00
	437 64	<i>Legacies.</i> — Essex, N. Lathrop, add'l,	10 00
		Rutland, Dr. Samuel H. Griswold, by E. C. Lewis Ex'r,	1,000 00
			1,619 86
NEW HAMPSHIRE.		MASSACHUSETTS.	
Amherst, Cong. ch.	10 25	Abington, 1st Cong. ch.	9 72
Candia, Cong. ch.	5 00	Amherst, North Cong. ch., 50; South Cong. ch., Mary H. Atkins, 4,	54 00
Concord, Miss S. E. Merrill,	2 00	Andover, South ch., 102; West ch. 50,	152 00
E. Westmoreland, Friends,	3 00	Auburndale, Mrs. Geo. M. Adams,	10 00
Harrisville, Cong. ch.	3 25	Barre, Cong. ch.	2 00
Laconia, Cong. ch.	38 00	Becket, North Cong. ch.	27 00
Lebanon, Cong. ch.	8 00	Becket Centre, Cong. ch.	4 25
Manchester, Friend, to const. Mrs. T. Eaton Clapp, H.M.	100 00	Bedford, "Faith,"	15 00
Nelson, Cong. ch.	5 50		
New Boston, Levi Hooper,	19 50		
North Hampton, Cong. ch.	40 00		
Pembroke, 1st Cong. ch.	16 00		
—— Friend,	5 00		
<i>Legacies.</i> — Londonderry, Hannah J. Sleeper, by Chas. S. Pillsbury, Ex'r,	909 73		
	1,165 23		

Beverly, Dane-st. ch., 7; A. J. Bradstreet, 2,	9 00
Boston, Shawmut ch., 125; 2d ch., Dorchester, 100; Y. P. S. C. E. of Pilgrim ch., Dorchester, toward salary Dr. F. C. Wellman, 100; Boylston ch., Jamaica Plain, for missionary, Fochow, 62; Central ch. Jamaica Plain, 30 cts., Friend, 500; Henry W. Wilson, 100; in remembrance of J. H. M. and C. A. M., 10; Ludwig Gerhard, 9; Mary T. B. Richardson, 5; Friend, Charlestown, 5; Eunice W. Quimby, 5; W., 2,	1,023 30
Brimfield, 1st Cong. ch.	18 68
Brookline, Harvard ch.	163 02
Cambridge, G. N. Edwards,	1 00
Campello, Y. P. S. C. E. of South Cong. ch. for student work North China College,	20 00
Chelsea, Mrs. Marcia B. Fuller,	100 00
Chicopee Falls, S. M. Cook,	25 00
Clinton, 1st Cong. ch.	21 00
Concord, Trin. Cong. ch.	16 43
Dalton, 1st Cong. ch., to const. ETTA M. MORRIS, MRS. GRACE R. MOULTON, and MRS. F. L. WARREN, H. M.	300 00
Danvers, Maple-st. Cong. ch.	20 00
Dedham, 1st Cong. ch.	3 50
Douglass, 1st Cong. ch.	10 00
Dracut, 1st Cong. ch.	2 36
Easthampton, 1st and Payson churches,	4 34
East Northfield, Cong. ch.	41 04
Easton, Cong. ch.	13 00
Enfield, Cong. ch.	40 00
Fall River, Mrs. A. N. Lincoln,	10 00
Hamilton, Cong. ch.	28 25
Hinsdale, Cong. ch.	10 00
Holbrook, Winthrop Cong. ch.	13 55
Holliston, Amy W. Miller,	10 00
Hopkinton, 1st Cong. ch.	62 97
Kingston, Mayflower Cong. ch.	13 00
Lawrence, United Cong. ch.	11 00
Lee, Friend,	1 00
Leominster, Cong. ch.	100 10
Lexington, C. H.,	10 00
Lowell, 1st Cong. ch.	129 52
Lunenburg, Cong. ch.	5 50
Lynn, Cent. Cong. ch., toward salary Mrs. J. K. Browne,	90 91
Maynard, Miss Amy Malcolm,	10 00
Medford, Rev. H. N. Gates,	4 25
Methuen, 1st Cong. ch.	59 93
Middleboro, Cent. Cong. ch., to const. REV. RICHARD G. WOODBRIDGE, H. M.	84 34
Millbury, 1st Cong. ch.	1 00
Montague, 1st Cong. ch.	25 00
Newton, Eliot ch.,	520 00
Newton Centre, 1st Cong. ch., of which 5 for missionary, 136.09; Fred A. Gardiner, 5,	141 09
North Billerica, Mrs. E. R. Gould,	12 00
Northampton, Miss F. Mabel Winchell,	5 00
North Leominster, Cong. ch.	13 00
Norwood, Y. P. S. C. E., for missionary, Fochow,	2 50
Pittsfield, 1st Cong. ch., toward support of missionary,	50 00
Rehoboth, Cong. ch.	10 00
Rockport, 1st Cong. ch., 9.37; Z. A. Appleton, 5,	14 37
Sheffield, Cong. ch.	8 00
Somerville, Helen M. Gulliver,	4 00
So. Weymouth, Union Cong. ch.	50 03
Springfield, 1st ch. of Christ, to const. P. H. DERBY, MRS. ELLEN BOOTH DERBY, JAMES L. JOHNSON, and MRS. SARAH H. JOHNSON, H. M., 400; Bible sch. of 1st ch. of Christ, toward support Dr. C. D. Ussher, 200,	600 00
Sturbridge, Stanley Plimpton,	5 00
Wakefield, Cong. ch.	43 59
Wellesley Hills, Cong. ch.	11 00
Westfield, 2d Cong. ch.	43 24

W. Springfield, Park-st. Cong. ch.	35 85
Whitinsville, Estate Wm. H. Whitin, 1,000; Edward Whitin, 500, for present emergency,	1,500 00
Winchendon, North Cong. ch., to const. AMOS S. LAMB, H. M.	175 81
Worcester, Piedmont ch.	226 87
Wrentham, 1st Cong. ch.	28 50
— Friend, 10; Friend, 10,	20 00—6,305 81
<i>Legacies.</i> — Boston, Justin S. Ambrose, add'l, less expenses,	344 52
Hatfield, Samuel H. Dickinson, by D. W. Wells, R. M. Woods, and F. H. Bardwell, Ex'rs, add'l,	4,000 00
South Weymouth, Mrs. Ahigail S. Cobb, by A. E. Vining, Ex'r, add'l,	1,698 64—6,043 16
	12,348 97

RHODE ISLAND.

Chepachet, Cong. ch.	90 00
<i>Legacies.</i> — Pawtucket, Hugh McCrum, add'l,	500 00
	590 00

CONNECTICUT.

Ashford, 1st Cong. ch.	5 50
Bridgeport, Friend,	50 00
Colchester, 1st Cong. ch.	77 11
Collinsville, C. W. Atwater,	10 00
Danielson, Westfield Cong. ch.	31 96
East Canaan, Cong. ch.	4 30
East Haven, Cong. ch.	23 00
East Norwalk, Swedish Cong. ch.	1 60
East Windsor, 1st Cong. ch.	25 00
Gilead, Friend,	25 00
Haddam, Cong. ch.	25 00
Hartford, Rev. C. S. Beardslee, 100; Mis. Soc. of Conn., 66.60,	166 60
Higganum, E. N.,	10 00
Ivoryton, Mrs. J. E. Northrop,	200 00
Kent, 1st Cong. ch.	9 58
Mansfield, 2d Cong. ch.	14 25
Middletown, 1st Cong. ch.	77 92
Milford, 1st Cong. ch.	7 20
Mt. Carmel Center, H. E. Scott,	1 00
New Britain, Investment,	50 00
New Fairfield, Y. P. S. C. E., toward support Rev. R. A. Hume,	3 81
New Haven, Yale College ch., 440.-23; D. Brewer Eddy of Yale Band, 206.99; Mrs. E. L. Hermandance, 50; Mrs. H. S. DeForest, 10,	707 22
New London, 1st ch. of Christ,	93 12
New Preston, Esther C. Williams,	2 00
Norwich, Hon. J. S. Ropes, 100; Miss E. B. Huntington, for native pastor in Van, 20.,	120 00
Plainville, "Conn.,"	5 00
Rockville, W. W. Andross,	1 00
Salisbury, Cong. ch.	25 85
Somers, Friend,	25
Staffordville, Cong. ch.	8 00
Stonington, 1st Cong. ch.	19 65
Talcottville, 1st Cong. ch.	320 00
Terryville, Three friends for native preacher, Madura, 50; Friends, 22.50,	72 50
Thomaston, 1st Cong. ch.	11 27
Trumbull, Cong. ch., for work in nominally Christian lands,	6 00
Wallingford, Mrs. Jane E. Doolittle,	5 00
Waterbury, 2d Cong. ch.,	641 00
West Haven, 1st Cong. ch.	22 09
Winchester, Cong. ch.	1 47—2,880 25
<i>Legacies.</i> — Ivoryton, Mrs. Sarah H. Gladwin, by Elmer W. Bradley, Ex'r,	25 00
New London, Mrs. Betsey P. McEwen, add'l,	36 40
Suffield, Susan A. King, add'l,	16 00—77 40
	2,967 65

NEW YORK.

Albany, Friend,	35 00	
Amsterdam, Sarah A. A. Coe,	1 00	
Angola, Miss A. H. Ames,	5 00	
Brooklyn, Y. P. S. C. E. of Lewis- ave. Cong. ch., for native preacher, India, 40; Rev. Edw. P. Ingersoll, D. D., 50; S. L. Brush, 1; Friend, 100,	191 00	
Buffalo, Fitch Memorial ch. Mis- sion class,	17 00	
Copenhagen, Cong. ch., of which 15 from Y. P. S. C. E. and 5 from Gleaners, for support of native worker in India,	28 71	
Elmira, Mrs. S. D. Jennings,	15 00	
Honeoye, Cong. ch.	5 00	
Jefferson, Mrs. H. N. Wade,	4 25	
Mt. Sinai, Cong. ch.	17 02	
New Haven, Cong. ch.	20 00	
New York, Broadway Tabernacle, add'l, 25; D. Willis James, 5,000,	5025 00	
Olean, Mrs. M. A. Strickland,	4 00	
Panama, D. D. Swezey, for cate- chist, Madura,	40 00	
Riverhead, J. W. Downs, 5; Al- moner, 300,	305 00	
Rochester, Mr. and Mrs. G. W. Davidson,	25 90	
Sayville, Cong. ch.	18 23	
Sherburne, 1st Cong. ch.	129 37	
—, Friend,	40 00	5,925 64
<i>Legacies.</i> —Homer, Mrs. Lucy A. Payne, by Augustus H. Bennett, Ex., 2,000 less tax,	1,900 00	
Syracuse, Peter Burns, by F. A. Lyman, Ex'r, bal. (prev. rec'd, 70),	250 00—2,150 00	
		8,075 64

NEW JERSEY.

Elizabeth, Cong. ch.	10 00	
Haddonfield, J. D. Lynde,	50 00	
Hoboken, Norwegian Cong. ch.	4 00	
Montclair, Jos. Van Vleck,	10 00	
Newark, Y. P. S. C. E. of Belleville- ave. Cong. ch., for native preacher, Madura, 10; Dr. T. B. Hascall, 10,	20 00—94 00	

PENNSYLVANIA.

Allegheny, Women's Mis. Soc.,	5 00	
Philadelphia, Central Cong. ch., 429.51; Wm. H. Lambert, 250,	679 51	
West Spring Creek, Woman's Mis. Soc.,	1 00—685 51	
<i>Legacies.</i> —Roxboro, Philadelphia, Miss Philena Fobes, by Geo. R. Moore, Ex'r, 600, less taxes,	528 64	
		1,214 15

MARYLAND.

<i>Legacies.</i> —Baltimore, Mrs. Mary R. Hawley, by Safe Dep. and Tr. Co. of Baltimore, add'l,	2,668 75	
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DISTRICT OF COLUMBIA.

Washington, Mt. Pleasant Cong. ch., 67.10; Gen. E. Whittlesey, 25,	92 10	
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NORTH CAROLINA.

Candor, Cong. ch.	1 62	
Dry Creek, Cong. ch.	1 77	
Kings Mt., Cong. ch.	1 30	
Nalls, Cong. ch.	87—5 56	

SOUTH CAROLINA.

Cheraw, In memoriam,	10 00	
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FLORIDA.

Melbourne, 1st Cong. ch.	8 38	
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ALABAMA.

Rosehill, Cong. ch.	1 00	
Shelby, Cong. ch.	6 68—7 68	

LOUISIANA.

Hammond, Cong. ch.	8 90	
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TENNESSEE.

Nashville, Union ch. in Fisk Uni- versity,	15 00	
Pomona, Cong. ch.	3 62	
Robbins, Rev. C. W. Greene,	5 00—23 62	

MISSOURI.

Sedalia, 1st Cong. ch.	44 61	
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OHIO.

Bellevue, S. W. Boise,	15 00	
Cincinnati, Walnut Hills, Cong. ch., 82.11; Mrs. Esther Jenkins, 5,	87 11	
Cleveland, Euclid-ave. Cong. ch., 61.87; Lake View Cong. ch., 5,	66 87	
Columbus, 1st Cong. ch.	190 60	
Geneva, 1st Cong. ch.	20 00	
Gomer, Welsh Cong. ch.	38 34	
Jefferson, Kingdom Extension Soc., Painesville, 1st Cong. ch., Margaret Murray,	50 00	
Toledo, 1st Cong. ch.	200 00	682 92
<i>Legacies.</i> —Ashtabula, Mrs. Chloe L. Sperry, by A. L. Case, Ex.	100 00	
		782 92

ILLINOIS.

Bowmanville, Cong. ch.	13 65	
Chicago, New England Cong. ch., Robt. W. Patton, toward support missionary, 100; Warren-ave. ch., 82.56; Waveland-ave. ch., 9.86; Mizpah Chapel, 7.75; "An Hon- orary Member," 100,	300 17	
Dundee, Cong. ch.	25 50	
Earlville, "J. A. D."	25 00	
Elgin, G. P. Lord,	10 00	
Elimwood, Cong. ch.	6 21	
Glencoe, Cong. ch.	63 18	
Jacksonville, Cong. ch., Jas. M. Lougley,	2 00	
Joy Prairie, Cong. ch.	73 15	
Lake View, Evanston-ave. ch.	10 75	
Lombard, 1st Cong. ch.	4 25	
Lyndon, Cong. ch.	15 00	
Melville, Cong. ch.	5 05	
Oak Park, 2d Cong. ch., toward salary Rev. C. A. Nelson, China,	122 13	
Rockefeller, Cong. ch.	17 00	
Rockford, 1st Cong. ch.	123 08	
Rosamond, Cong. ch.	13 41	
Roseville, Mr. and Mrs. L. C. Ax- tell,	60 00	
Sandoval, Cong. ch.	3 37	
Seward, 1st Cong. ch.	12 35	
Waverly, Cong. ch.	12 09	
Waukegan, 1st Cong. ch.	41 60	
Wheaton, College ch. of Christ, of which 50 for native preacher, China,	69 37	
Woodstock, Cong. ch.	29 08—1,057 39	
<i>Legacies.</i> —Buda, J. F. Hyde, by H. T. Lay, Trustee, add'l,	100 00	
		1,157 39

MICHIGAN.

Clinton, Cong. ch.	20 00	
Corinth, 1st Cong. ch.	3 30	
Grand Rapids, 1st Cong. ch.	5 00	
Hillsdale, Mary Smith,	10 00	
Hudsonville, Cong. ch.	4 32	
Kalamazoo, 1st Cong. ch.	56 75	
Pontiac, 1st Cong. ch.	15 00	
Portland, Cong. ch.	12 24	
Romeo, Mrs. M. C. Grover,	3,000 00	
St. Clair, Cong. ch.	12 75	
Somerset, Cong. ch.	6 30—3,145 66	

WISCONSIN.

Beloit, A. B. Knapp,	1 00	
Columbus, Cong. ch., add'l,	6 00	
Delavan, Cong. ch.	15 92	
Fontana, Mary D. Reed,	10 00	
Menasha, E. D. Smith,	500 00	
Milton, Cong. ch.	8 25	
Oxford, A Friend,	10 00	
River Falls, Cong. ch.	46 30	
Shiocton, F. N. Dexter,	5 00	
So. Milwaukee, German Cong. ch.	1 80	
Sparta, Cong. ch., to const. Rev.		
WALTER MARSH ELLIS, H. M.,	51 80	
Stoughton, Cong. ch., add'l,	1 00	
Union Grove, Cong. ch. with pre- vious contributions, to const. Rev.		
VICTOR F. BROWN, H. M.,	28 66	685 73

IOWA.

Ames, Cong. ch.	23 42	
Anita, Mrs. E. S. Lattig and daugh- ters, for catechist, Madura,	20 00	
Blairstown, Mrs. J. H. French, for Marathi,	10 00	
Fairfield, Rev. J. D. Todd,	1 00	
Gilman, Cong. ch.	2 85	
Grinnell, Cong. ch.	192 24	
Letts, H. Lieberknecht,	10 00	
Ottumwa, 1st Cong. ch.	28 20	
Prairie City, Clarence P. Emery and wife, by J. H. Merrill, Trustee,	321 00	
Sioux City, 1st Cong. ch.	31 26	639 97

MINNESOTA.

Dodge Center, Wm., Harry, and Helen Cotton, for work, care Rev. T. W. Woodside,	15 00	
Elk River, Union Cong. ch.	10 00	
Lake Park, Cong. ch.	3 60	
Minneapolis, Plymouth Cong. ch., 300; Bethany Cong. ch., 7.50; Forest Heights, Cong. ch., 6.50,	314 00	
Northfield, First Cong. ch., to const. FREDERICK E. STRATTON, Ph. D., H. M., 145.04; Carleton Col- lege, toward support Rev. H. K. Wingate, 284.92,	429 96	
Villard, Cong. ch.,	1 52	774 08

KANSAS.

Boling, L. A. Stone,	25	
Manhattan, 1st Cong. ch.	34 04	
Muscotah, Cong. ch., Mrs. H. L. Marsh,	10.00	44 29

NEBRASKA.

Crete, Bethlehem Cong. ch.	1 00	
Farnam, Cong. ch.	1 00	
Franklin, Cong. ch.	45 00	
Lincoln, Vine-st. Cong. ch.	31 70	
Linwood, Cong. ch.	15 00	
Milford, Cong. ch.	4 00	
Petersburg, Cong. ch.	2 00	
Springview, Cong. ch.	1 96	101 66

CALIFORNIA.

Alameda, Y. P. S. C. E. of 1st Cong. ch.	40 00	
Haywards, Cong. ch.	12 00	
Norwalk, Cong. ch.	6 50	
Oakland, Rev. F. B. Perkins,	30 00	
Palo Alto, Rev. Andrew Parsons,	4 50	
Pasadena, 1st Cong. ch.	73 34	
Petaluma, Cong. ch.	12 35	
Riverside, 1st Cong. ch.	80 00	
Sierra Madre, Chas. W. Camp, — Friend,	2 00	300 69

OREGON.

Bethany, Mr. Burgdorfer's family, 3.80; Rev. Wm. Graf's family, 1.20,	5 00	
Portland, 1st Cong. ch.	33 80	38 80

COLORADO.

Newcastle, Cong. ch.	1 75	
Rico, Friends, by Rose M. Kinney,	2 50	4 25

WASHINGTON.

Eatonville, Cong. ch.	2 50	
Leavenworth, Cong. ch.	2 00	4 50

NORTH DAKOTA.

Michigan City, Cong. ch., for West Central Africa Mission,		6 50
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SOUTH DAKOTA.

Canova, Cong. ch.	10 00	
Dover, Cong. ch.	5 00	
Hosmer, Ger. Emanuel ch.,	4 75	
Vermillion, Rev. James E. Todd,	25 00	
Webster, Cong. ch.	19 50	74 25

MONTANA.

Columbus, Rev. Jos. Pope,	3 00	
Livingston, Holbrook Cong. ch.	15 00	18 00

ARIZONA.

Phoenix, Walter Hill, to const. Mrs. WALTER HILL, H. M.	100 00	
Prescott, 1st Cong. ch.	14 95	
Tucson, 1st Cong. ch.	10 00	124 95

INDIAN TERRITORY.

Marlow, A. R. Brown,		50
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OKLAHOMA.

Downs, Rev. T. A. Bruncker and family,	2 00	
Guthrie, Plymouth Cong. ch.	9 00	11 00

DOMINION OF CANADA.

From the CANADA CONGREGATIONAL FOREIGN MISSIONARY SOCIETY, Rev. W. T. Gunn, Montreal, <i>Treasurer.</i>		127 72
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FOREIGN LANDS AND MISSIONARY
STATIONS.

France, Cannes, Friend,		15 00
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FROM THE AMERICAN MISSIONARY
ASSOCIATION.

H. W. Hubbard, New York, <i>Treasurer.</i>		
Income of the Avery Fund for mis- sionary work in Africa,		2,392 32

MISSION WORK FOR WOMEN.

From WOMAN'S BOARD OF MISSIONS.

Miss Sarah Louise Day, Boston, <i>Treasurer.</i>		
For several missions in part,	11,918 50	
For salary native worker, Marathi,	133 33	
For Bible woman, Battalagundu,	26 40	
For new building, Adabazar,	2,000 00	
For do. do. do.	1,500 00	
To complete appropriations for house for Miss H. J. Gilson,	500 00	
Toward support Rev. H. N. Bar- num,	5 00	16,083 23

From WOMAN'S BOARD OF MISSIONS OF THE
INTERIOR.

Mrs. J. B. Leake, Chicago, Illinois, <i>Treasurer.</i>		3,700 00
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MISSION SCHOOL ENTERPRISE.

MAINE.—Madison, Y. P. S. C. E.,	11 00
VERMONT.—Burlington, 1st Cong. ch., 5;	
Williamstown, Y. P. S. C. E., 340,	8 40
MASSACHUSETTS.—Ballardvale, Y. P. S. C. E. of Union Cong. ch., 7.51; Barre, Y. P. S. C. E., 8.50; Berlin Jun. Y. P. S. C. E., 1; Boston, Y. P. S. C. E. of Union ch., 41.25; Roxbury, Walnut-ave. Sab. sch. for Day School, Foochow, 32.27; Int. Dept. Highland Sab. sch., for work in Ceylon, 8.36; Cambridge, Sab. sch. of Shepard Memorial ch., 20; Easthampton, Y. P. S. C. E., .77; Hamilton, Y. P. S. C. E., 2.35; Leominster, Y. P. S. C. E. of Orthodox Cong. ch., 10; North Leominster, do., 2; Petersham, Y. P. S. C. E., 1.35; Richmond, Y. P. S. C. E., 12.61; Springfield, Y. P. S. C. E. of Emmanuel Cong. ch., 1; Stoughton, Y. P. S. C. E., for student, Pasumalai, 22.82; Worcester, Y. P. S. C. E. of Adams Sq. Cong. ch., 4,	185 79
RHODE ISLAND.—Central Falls, Y. P. S. C. E.,	10 00
CONNECTICUT.—Bloomfield, Y. P. S. C. E., 5; Coventry, Y. P. S. C. E., 7; Eastford, Y. P. S. C. E., for student, Pasumalai, 5; Preston City, Y. P. S. C. E., 2; Windsor, Y. P. S. C. E., 6,	25 00
NEW YORK.—Aquebogue, Y. P. S. C. E. 5.26; Brooklyn, Willoughby-ave. Sab. sch., 50; Y. P. S. C. E. of New England ch., 25; Lockport, Y. P. S. C. E. of East-ave. Cong. ch., 9.21; New York, Missionary Association of Olivet Sab. sch., 50; Y. P. S. C. E. of Pilgrim Cong. ch., 25,	164 47
PENNSYLVANIA.—Lansford, Cong. Sab. sch., 3; Plymouth, Elm Sab. sch., 2,	5 00
NORTH CAROLINA.—Fly, Cong. Sab. sch.,	1 37
FLORIDA.—Melbourne, Y. P. S. C. E.,	9 93
OHIO.—No. Madison, Y. P. S. C. E.,	2 00
ILLINOIS.—Chicago, 1st Cong. ch., Y. P. S. C. E., 10; Waveland-ave., Y. P. S. C. E., 5; Mizpah chapel, Sab. sch., 3; Jun. Y. P. S. C. E. of Mizpah chapel, 2.61; Sen. Y. P. S. C. E. of Mizpah chapel, 2; Douglas Park Cong. ch., 2; Naperville, Cong. Sab. sch., 25; Rock Falls, Cong. Sab. sch., 7.15; Rockford, Jun. Y. P. S. C. E. of 1st Cong. ch., 2,	58 76
MICHIGAN.—Detroit, Sab. sch. of 1st Cong. ch., 34.86; Portland, Cong. Sab. sch., 7.38,	42 24
WISCONSIN.—River Falls, Cong. Sab. sch.	14 30
MINNESOTA.—Austin, 1st Cong. Sab. sch.	5 14
KANSAS.—White City, Cong. Sab. sch.	4 25
NEBRASKA.—Farklin, Cong. Sab. sch., 5; Hastings, Y. P. S. C. E., 5.50; Pickrell, Cong. Sab. sch., 2.75,	13 25
CALIFORNIA.—Highland, Cong. Sab. sch.	13 30
WASHINGTON.—Everett, Cong. Sab. sch.	3 63
	577 83

MICRONESIAN NAVY.

MAINE.—Bridgton, 1st Cong. Sab. sch.	2 30
VERMONT.—St. Johnsbury, Cong. Sab. sch., Mrs. S. T. Brooks' class,	1 50
MASSACHUSETTS.—Boston, Sab. sch. of Union Cong. ch., .80; Dorchester, Pilgrim Cong. Sab. sch., .50; Chicopee, Cong. Sab. sch., 2.36; Dover, Cong. Sab. sch., 10; E. Northfield, Mrs. M. J. Hamlin, for new R. W. Logan, 2; Rehoboth, Cong. Sab. sch., 10.00; So. Framingham, Sab. sch. of Grace Cong. ch., 18.58,	44 24
CONNECTICUT.—Ashford, Cong. Sab. sch., 1; Plainville, Cong. Sab. sch., 10; Washington, Cong. ch., 11.67,	22 67
NEW JERSEY.—Plainfield, Y. P. S. C. E., for work in Micronesia,	20 00
FLORIDA.—Key West, D. J. Bethel,	1 00
MISSOURI.—Meadville, Cong. Sab. sch.	3 00
OHIO.—Kirtland, Cong. Sab. sch.	1 80

ILLINOIS.—Joy Prairie, Cong. Sab. sch., 5.90, La Grange, Cong. Sab. sch., 1.30,	7 20
MINNESOTA.—St. Paul, Sab. sch. of Pacific Cong. ch.	5 50
TURKEY.—Marash, Edith Macallum,	23
	109 44

FOR SUPPORT OF YOUNG MISSIONARIES.

MISSOURI.—St. Louis, Y. P. S. C. E. of Olive Branch ch., for De Forest Fund,	2 50
INDIANA.—Bremen, Y. P. S. C. E., for Lee Fund,	2 00
ILLINOIS.—Annanaw, Jun. Y. P. S. C. E., for MacLachlan Fund, 5.75; Austin, Y. P. S. C. E., for do., 5; Batavia, do., for do., 10; Lacon, do., for do., 5; Mattoon, do., for do., 7.50; Melvin, Jun. Y. P. S. C. E., for do., 6; Moline, Y. P. S. C. E. of 1st Cong. ch., for do., 15; Oak Park, Y. P. S. C. E. of 2d Cong. ch. for do., 6.25; do. of 1st Cong. ch., for do., 5; Oneida, Y. P. S. C. E., for do., 12.50; Rockefeller, Y. P. S. C. E., for do., 2.50; Western Springs, Y. P. S. C. E., for do., 5; Wheaton, Y. P. S. C. E. of 1st Cong. ch., for do., 5; Woodburn, Y. P. S. C. E., for do., 7.50,	98 00
MICHIGAN.—Alba, Y. P. S. C. E., for Lee Fund, 5; Ann Arbor, do., for do., 10; Carson City, do., for do., 1.50; Eastlake, do., for do., 3.60; Grand Rapids, Y. P. S. C. E. of South Cong. ch., for do., 12; Kenton, Y. P. S. C. E., for do., 5.88; Lewiston, do., for do., 5; Union Home, do., for do., 5,	48 04
WISCONSIN.—Arena, Herbert C. E. Local Union, for Olds Fund, 3; Fort Atkinson, Y. P. S. C. E., for do., 5; Kewaunee, do., for do., 2; Fox Lake, do., for do., 10,	20 00
MINNESOTA.—Barnesville, Jun. and Sen. Y. P. S. C. E., for Smith Fund, .60; Glyndon, Y. P. S. C. E., for do., 2; Springfield, do., for do., 6.70; Stewartville, do., for do., 10.00	19 30
IOWA.—Earleville, Y. P. S. C. E., for White Fund, 1.20; Ionia, do., for do., 3; Lakeside, do., for do., 10; Manchester, do., for do., 5; Manson, do., for do., 5; Milford, do., for do., 2.50; Red Oak, Y. P. S. C. E. of 1st Cong. ch., 6.25, for do., do., South Side Y. P. S. C. E., for do., .65; Wilton, Y. P. S. C. E. of German Cong. ch., 8,	41 60
KANSAS.—Omaga, Y. P. S. C. E., for Bates Fund,	7 50
NEBRASKA.—Bladen, Y. P. S. C. E., for Bates Fund, 1; Fairfield, do., for do., 5; Franklin, do., for do., 17.10; Omaha, Y. P. S. C. E. of St. Mary's Cong. ch., for do., 10; Y. P. S. C. E. of Hillside Cong. ch., 2,	35 10
SOUTH DAKOTA.—Beresford, Y. P. S. C. E., for Holton Fund,	2 25
COLORADO.—Denver, Y. P. S. C. E. of 1st Cong. ch., for Albrecht Fund,	7 50
WYOMING.—Cheyenne, Y. P. S. C. E., for Albrecht Fund,	7 20
	290 99
CONTRIBUTIONS FOR THE DEBT.	
MASSACHUSETTS.—Whitinsville, —,	50 00
ILLINOIS.—Chicago, Robert W. Patton,	100 00
	150 00
ADDITIONAL DONATIONS FOR SPECIAL OBJECTS.	
MAINE.—Castine, Friend, for hospital work, Samokov,	1 00

VERMONT.—New Haven, Cong. Sab. sch., for work in Satara, 10; —, for Okayama Orphanage, 2.50; Tyson, Cong. ch., Woman's Mis. Soc., for pupil, care Rev. J. H. Roberts, 10; Weathersfield Center, 1st Cong. ch., for work, care Rev. D. Goddard, 4.

MASSACHUSETTS.—Boston, Mrs. C. M. Fiske, 50; and Miss E. S. Fiske, 50, for work, care Rev. Jas. Smith; Dorchester, 2d Cong. ch., Extra-cent-a-day Band, for work, care Dr. F. C. Wellman, 5; Chicopee, 3d Cong. ch., member, for Woodin Memorial ch., 2.50; East Northfield, Y. W. C. A., for use of Miss Fidelia Phelps, 25; for use of Mrs. W. H. Gulick, 25; for use of Mrs. L. S. Crawford, 15; for use of Rev. and Mrs. F. M. Price, 15; for boy, care Rev. J. S. Chandler, 25; Haverhill, Chinese Sab. sch. of North Cong. ch., for work, care Rev. C. R. Hager, 15; Lincoln, Mary S. Rice, for Bible woman, care Miss E. S. Hartwell, 2; Marlboro, Sab. sch. of Union Cong. ch., for work, care Rev. C. R. Hager, 50; Mattapoisett, Y. P. S. C. E., for catechist, Madura, 10; Maynard, Mrs. L. Maynard, for work, care Miss C. Shattuck, 10; Salem, Friend, for use of Rev. G. H. Ewing, 4; Upton, Y. P. S. C. E., for work, care Dr. H. N. Kinnear, 11; Wakefield, Cong. ch., for work in Shansi, 2; M. G. A., for work, care Dr. W. L. Hall, 3; Y. P. S. C. E., for Okayama Orphanage, 9.71; Williamstown, Williams College, for Pasmalali College, 376; Worcester, Mrs. S. P. P., for pupil, Lin Ching, 5.

CONNECTICUT.—Auisonia, Rev. J. F. Graf, for kindergarten work, care Miss J. L. Graf, 2; Manchester, Y. P. S. C. E., for Sab. sch. work, care Rev. A. W. Clark, 10; New Britain, Friend, for work, care Mrs. S. E. Smith, 20; West Suffield, Y. P. S. C. E., for pupil, North China, 5.

NEW YORK.—Brooklyn, Friends, for pupils, care Dr. C. D. Ussher, 44; Ithaca, Cong. ch., 7.74; New York, Mrs. Thos. Duncan, for work in Marsovan, 30; Rochester, South Cong. ch., for Okayama Orphanage, 9; West Bloomfield, Cong. ch., for do., 4.50.

NEW JERSEY.—Haddonfield, J. D. Lynde, for use of Rev. H. Fairbank, 50; Jersey City, 1st ch. Mission circle, 10; and Woman's Aux., 10, for work, care Rev. F. M. Price; Plainfield, Cong. ch., 27.05.

PENNSYLVANIA.—Philadelphia, Sam'l D. Jordan, for Lend-a-hand Fund, Ceylon, 5 00.

MISSISSIPPI.—Tougaloo, Church and Sab. sch. of Tougaloo University, for North China College, 15, and for work East Cent. Africa, 15.

MISSOURI.—Springfield, John M. Conkling, sale of stamps, for piano, Samokov, 5 00.

ARKANSAS.—Eagle Mills, Friends, by Rev. J. S. Torrence, 3 80.

INDIANA.—Whiting, Mrs. Griffin's class, Cong. Sab. sch., for work of Mrs. L. O. Lee, Marash, Turkey, 3 00.

OHIO.—Cincinnati, Walnut Hills Cong. ch., for pupil, Madura, 15; Cleveland, Ch. of the Epiphany, for work, care Rev. C. D. Ussher, 25; Ira, C. O. Hale, for work, care Rev. C. W. Price, 5.

ILLINOIS.—Dixon, Kingdom W. M. Soc., for pupil, care Mrs. D. M. B. Thom, 20; Evanston, Friend, for work, care Rev. S. C. Bartlett, 1; Oak Park, Young Men's Miss. Soc. for Theol. Student, Tung Cho, care Rev. D. Z. Sheffield, 10; Wheaton, College ch., for support of pupil in High sch., Ahmednagar, care Rev. Jas. Smith, 10.

WISCONSIN.—Kewaunee, Y. P. S. C. E., for Evangelistic work, care Rev. F. B. Bridgman, Africa, 5 00.

IOWA.—Eldora, C. McKeen Duren, toward support of tutor at Anatolia College, Marsovan, 15; Waterloo, Friends, for work, care Rev. G. D. Marsh, 50

COLORADO.—Colorado Springs, Friends, Wales Scholarship for pupil, Wadale, 10; —, for orphan work at Satara, 5, 15 00.

MICHIGAN.—Grand Rapids, Park Cong. Sab. sch., 25; Park Y. P. S. C. E., 12 50; South Y. P. S. C. E., 5; South Cong. Sab. sch., 15; Plymouth, Y. P. S. C. E., 6.25; Barker Memorial Y. P. S. C. E., 1.25, all for work, care Rev. J. P. McNaughton, 65 00.

CALIFORNIA.—Fields Landing, Rev. E. E. Chakurian, for work at Yerebacan, 27.50; Oakland, through Rev. F. B. Perkins, for work, care Rev. L. P. Peet, 75, 102 50.

SOUTH DAKOTA.—Tyndall, Ger. Cong. Sab. sch., for work, care Rev. G. E. Albrecht, Japan, 5 00.

HAWAIIAN ISLANDS.—Honolulu, Dr. J. M. Whitney, 10; Mrs. Titus Coan, 5; Rev. Hiram Bingham, 2; Mrs. Hiram Bingham, 2, all for orphan work, Satara, 19 00.

CANADA, ONTARIO.—Collingwood, Mrs. Martha Birnie, for Marash Academy, 13 00.

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Donations received in June, 50,796 53
 Legacies received in June, 14,171 05
 64,967 58

Total from September 1, 1898, to June 30, 1899: Donations, \$388,184 08; Legacies, \$78,232.03 = \$466,416.71.

For Young People.

LITERARY EXAMINATIONS IN CHINA.

BY REV. G. MILTON GARDNER, OF SHAOWU.

LITERATURE from early ages has been highly regarded in China. Literary men have become the privileged class, while literature and the characters in which it is written have been deified. It is considered a work of merit to pick up any portions of paper from places where they might be stepped upon or in any wise become defiled, and religiously burn them. An aged scholar once informed me, with great concern, that he had seen portions of foreign newspaper being soiled, and asked if it was not wrong. He regarded the printed matter as divine, and was considerably surprised when told it merely contained men's thoughts and was to be used or destroyed in any way one saw fit. "Why!" he said, "is it not God?"

Men who can thus write divine things are lifted above the common people, and are styled the Kung Min, *i. e.*, the meritorious people, and are accorded great privileges. Thus a literary graduate may present himself and be received by an official, while a common person cannot enter the official residence except as he is summoned to the hall of judgment, and then he must kneel while in the



A FIRST DEGREE GRADUATE IN COSTUME.

officer's presence. The literati naturally become proud from their position among their own people, and, moreover, they are proud because they regard China and the Chinese learning as the sum of all good. Because of their pride the literati form the greatest obstacle to the spread of the gospel. They are full, so to speak, having no need of anything else. They reason, Is not China the center of the earth and all the other nations barbarians on the outskirts? Has not China Confucian teachings and other writings? What can she possibly need besides, or what can barbarians bring to her? Thus attempts at conversion to Christ are often regarded as insolent.

But notwithstanding its regard for learning, China is still a very ignorant country. The percentage of those who can read and write is very small. A consensus of opinion among a number of native teachers and scholars showed that, taking the country through, about five per cent could read a little and about two per cent would be able to pick up an ordinary book and read it intelligently. The extent of education at best is only to know the Chinese classics and a little Chinese history. Even those who have high degrees and high sounding titles do not know the first principles of geography, astronomy, chemistry, or any of the natural sciences, with the exception of the few who in recent years have gained a smattering of Western science.



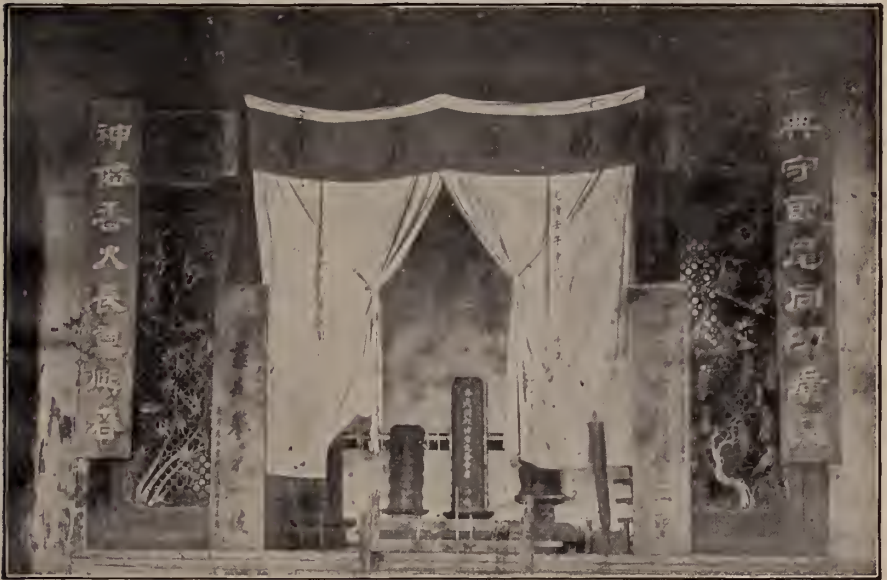
AN EXAMINATION HALL.

The Chinese labor under difficulties in getting an education. There are no public schools. A few people in a village will club together, it may be, and hire a teacher to instruct their boys. The girls are regarded of no account. The teacher is hired for a year, and often holds school in the idol temple. Every boy studies aloud, at the top of his voice, and recites with his back to the teacher. If the people are in moderate circumstances they may retain the teacher until their boys are in their "teens." Then, if any want to continue further, they must study alone, with the occasional help of some literary friend or some hired aid.

There are no colleges or universities such as we have, where men go through a certain prescribed course. They have public examinations, where all aspirants may compete for a degree. For the first, or lowest degree, these examinations are held in every prefectural city, about twice in every three years. The competitors enter the examination hall at night and come out sometime next day. Before entering they are all supposed to worship before a

shrine, in order to obtain aid in the examinations. Each competitor is given a subject on which to write an essay, and is also required to write a poem. A fixed number may receive degrees. Those who write the best essays, *i. e.*, best elaborated and having the most jingle, according to Chinese ideas, may receive a degree, until the number of degrees to be bestowed is exhausted. The rest have to wait for the next examination, when they may compete again.

The successful candidate in this examination is accorded the degree of Sin-tsai, which we, by courtesy, call B. A., because it is the first degree, and not because it is of the grade of our Bachelor of Arts. The holder of this degree does not necessarily, and usually does not, know anything beyond



SHRINE IN EXAMINATION HALL.

the Chinese classics, probably never having heard the names of the countries of the earth, much less knowing where they are. Often he has the common geographical notions of the country, such as dividing the kingdoms of the world into a country of pigmies, a country of amazons, a country where the faces are half white and half black, a country where the people have a hole through the breast so that a pole can be run through, and thus be carried when they desire to travel, etc. It does not necessarily imply that the successful competitor is a real student in the Chinese classics. It may happen that a subject is given out with which he is familiar, and he will write a successful essay, while if any other subject were proposed he would have failed. Or it may be that by bribery he has been able to get some one else to write the essay for him, and he has merely copied it. Sometimes even the degree is purchased outright for a given sum. All manner of stories are current regarding the methods used to obtain degrees.

The recipient of a degree has numerous fees to give. The amount of money spent in complimentary fees and in feasting sometimes causes great

embarrassment later in life, since a poor man must borrow the money, hoping that in the remaining years of life he may pay it back. First, after obtaining a degree the man must pay his respects (worship) to the literary chancellor awarding the degree, then to certain ones of inferior grade, then to his relatives, friends, etc. For each degree there is a distinct regalia in which the man robes himself to make his calls. In calling he is preceded by a man carrying his card. He follows immediately after, and salutes his host with a low bow, clear to the ground. The host bows low at the same time, ostensibly to lift him up, as a protest that he himself is not worthy to receive such honor.



A GRADUATE, NOW A CHRISTIAN PREACHER.

This bowing is repeated twice or thrice, and then the host generally offers some light refreshment. A little later the literary man prepares a feast, to which he sends out invitations written on red paper and inclosed in large red envelopes. Every invited guest is supposed to make an offering or present of money according as he is rated financially.

There are five degrees which may be obtained. After the first is received a government office may be had if the holder has sufficient money. The higher the degree obtained the higher the office, and the less money required. Still, the use of plenty of money will bring the men of lower degree into office, while a man holding a higher degree may have to wait a goodly length of time if he does not use money. The first degree is obtained in the resident's own prefecture, and entitles the holder to wear a gilt button on his hat. The second degree is obtained at the capitals of the several provinces, while the third, fourth, and fifth degrees are obtained at Peking, the capital of the empire. The officials wear different colored buttons on their hats, according to their grade: a white button by the literary chancellor, crystal buttons by prefects and tao-tai, blue buttons by provincial judges, etc., and red buttons by viceroys and the emperor. The examinations, with the degrees, lead up to the highest honors and offices which the government has to bestow.

Often, when the hundreds and thousands of candidates are gathered for these examinations, Christian missionaries have found an excellent opportunity for distributing a better literature than the Chinese have, telling of Him who is the Way, the Truth, and the Life. May these scholars soon learn that fear of the Lord which is the beginning of wisdom.

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